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T. GEORGE'S, EDINBURGH.

A HISTORY OF ST. GEORGE'S CHURCH  
1814 to 1843 AND OF ST. GEORGE'S  
FREE CHURCH 1843 to 1873. @@@@@@

*Two Addresses*

DELIVERED TO THE YOUNG MEN'S ASSOCIATION OF ST. GEORGE'S  
FREE CHURCH.

*By*

DAVID MACLAGAN, F.R.S.E.



LONDON:

T. NELSON AND SONS, PATERNOSTER ROW,  
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1876.

110. R. 638.



To

THE REV. ALEXANDER WHYTE. M.A.

MINISTER OF ST. GEORGE'S FREE CHURCH.  
EDINBURGH,

AND

HONORARY PRESIDENT OF ITS YOUNG MEN'S ASSOCIATION

I inscribe,

WITH AFFECTION AND GRATITUDE,

THESE SKETCHES OF THE MINISTRIES

OF

HIS DISTINGUISHED PREDECESSORS.



## INTRODUCTORY NOTE.

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THE Young Men's Association of St. George's Free Church, of which I have long been an Honorary Office-Bearer, and in which I have always taken a warm interest, asked me to give them a Historical Sketch of St. George's Congregation from its origin in 1814 to the death of Dr. Candlish in 1873. Being much burdened with work of different kinds, the task would certainly have been declined for any others. Having undertaken it, however, I tried, by research in Municipal and Ecclesiastical Records, in Newspaper files, in volumes of Pamphlets, and in the memories of those likely to retain facts and incidents on the subject, to give the Lectures some interest to the Association—and to the Congregation also, who were invited to be present on the occasion of their delivery. They were written under much pressure, and were not intended for any further service than as the closing Addresses of two Annual Sessions.

Appeals were made to me to print them—appeals which were resisted as long as I could do so without unduly disregarding friendly requests which were based upon the argument that

they would be interesting to our Congregation, and might be useful as a contribution to the History of the Free Church as illustrated in the fortunes of an important Congregation.

It has been out of my power to attempt any revision on an extended scale; but I have sought, while retaining the form of spoken address, to make the story as readable, and above all as accurate, as possible. To a large number of friends I owe thanks for the help given me—too large a number to be named here. I must not omit, however, to acknowledge the kindness of the Rev. Dr. Stevenson of St. George's Parish, who gave me access to the Kirk-Session Records prior to 1843, without which my first Lecture would have been impossible. I must also express my warmest acknowledgments to Dr. Omond, Session-Clerk of St. George's Free Church, who gave me similar access to the Session Records since the Disruption; and to my life-long friend, Lord Ardmillan, for many facts of interest in connection with our congregational history. I am further specially indebted to my old and valued friends, Lord Cowan and Mr. Benjamin Bell, who assisted me in revising the proofs, and gave me much counsel and help in preparing them for publication.

D. M.

EDINBURGH, January 1876.

*Any profits arising from this publication are to go to the Funds of the Young Men's Association of St. George's Free Church, and to be at their disposal for any purpose they may deem right.*

*EXTRACT FROM ACT OF PARLIAMENT, XLIX.  
GEORGE III., C. 21, S. 13.*

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*And whereas it is necessary that two additional churches should be built within the limits over which the royalty of the said city of Edinburgh was extended by the said recited Acts of the 7th, 25th, and 26th years of the reign of his present Majesty, or is extended by this Act; Be it enacted, that the Lord Provost, Magistrates, and Council of the said city, and their successors in office, shall be and they are hereby authorized and required forthwith to enter into contracts for building and completing, within a competent time, one church for the additional accommodation of the inhabitants within the limits over which the royalty of the said city was extended by the said before recited Acts; and that as soon as there shall be five thousand inhabitants within the limits over which the royalty of the said city is extended by this present Act, the said Lord Provost, Magistrates, and Council, and their successors in office, shall be and they are hereby authorized and required to build another church for the accommodation of those inhabitants.*



# ST. GEORGE'S CHURCH EDINBURGH.

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## Part First.

1814-1843.



THE New Town of Edinburgh in 1810 was, of course, a very different place from the New Town of 1874. Moray Place, Ainslie Place, Randolph Crescent, were then green fields, thickly wooded, on the banks of the Water of Leith. There was no building west of Charlotte Square—which itself was not then complete—and Heriot Row and Abercromby Place were only partially built. The only Presbyterian church in the New Town was St. Andrew's, of which Dr. Moodie and Dr. David Ritchie—who was also Professor of Logic—were ministers; and the church accommodation was accordingly so deficient that many loyal members of the Church of Scotland were obliged to worship in Episcopal chapels until the new church in Charlotte Square should be ready.

The plans of St. George's were furnished by Robert Reid, architect; and the estimated cost of the building was £18,000. Estimated costs then, as now, seem to have been very unreliable

things; for the city accounts show that before St. George's was completed it cost £33,194,—and this without any price for a site, the ground being city property. The accounts, which are very minute, contain the characteristically municipal item of "Tavern bill at laying foundation-stone, £81."

The preparations for building were commenced in 1810; but the laying of the foundation-stone and its attendant ceremonial and convivialities, did not take place until 14th May 1811. The proceedings were gone about with great civic pomp; the Lord Provost and Council walking in their robes from St. Andrew's Church to Charlotte Square, preceded by sword and mace, and City Officers. The Rev. Dr. Macknight, one of the collegiate ministers of the Old Church, commenced the proceedings with prayer. Dr. Macknight was a man of many accomplishments, better fitting him for academic pursuits, however, than for the office of the ministry. He belonged to the Moderate party in the Church; and it was in connection with his candidature for the Chair of Mathematics as against Mr. Leslie—afterwards Sir John—that the famous Leslie Controversy arose. The Provost addressed the assemblage.

Underneath that enormous mass of masonry—a perfect quarry of stone—the following inscription on a copperplate lies buried:—

THE FOUNDATION-STONE OF THIS CHURCH  
WAS LAID  
ON THE 14TH DAY OF MAY, IN THE YEAR 1811,  
IN THE FIFTY-FIRST YEAR OF THE REIGN OF  
*His Majesty King George the Third,*  
BY WILLIAM CALDER, ESQ., LORD PROVOST OF THE CITY.  
ROBERT REID, ARCHITECT.

The building was not completed until the year 1814.

In the month of December previous the Town Council took up the question of appointing a minister to this new parish. No doubt, their interests were concerned in securing one who would fill the pews, for the sake of the seat-rents; but it is right to say for the Town Council of our city—which has always a goodly number of candid friends and avowed enemies to contend with—that in the exercise of patronage, both ecclesiastical and academic, their selections were such as to make both the pulpits and University chairs of Edinburgh a credit to our city and to our country. There would appear to have been complete unanimity in this matter; and the first presentation to St. George's was offered to Dr. Andrew Thomson, then minister of the New Greyfriars' Church of this city. Dr. Thomson was the son of the parish minister of Sanquhar, in Dumfries-shire. He was licensed in 1802, and in the same year ordained minister of Sprouston. In 1806 he was translated to the East Church in Perth, of which city his brother William was one of the ministers. In 1810 he became minister of the New Greyfriars' Church, Edinburgh.

Dr. Thomson, after taking time for consideration, accepted the offer to be first minister of St. George's. The Town Council fixed the 5th day of June for opening the Church, and recorded in their Minutes with due precision their instructions to "Deacon Gray to furnish gowns to the minister and precentor."

On the 5th of June 1814, accordingly, the Church was opened for public worship by the Rev. Sir Henry Wellwood Moncreiff—*clarum et venerabile nomen*—who preached from the text, "Keep thy foot when thou goest to the house of God, and be more

ready to hear, than to give the sacrifice of fools : for they consider not that they do evil" (Eccles. v. 1).

Thirteen years after this it fell to Dr. Andrew Thomson to preach the funeral sermon of this greatly esteemed man ; a single sentence from which I extract, as illustrative both of the subject and the author of the sermon.

"His character," says Dr. Thomson, "had a length and a breadth which made it obvious to all. It had nothing hidden or disguised or equivocal about it. It was bold, open, forthcoming ; resembling in that respect his own outward person, which carried on it the impress of conscious integrity and bold independence, not only when he was in the prime and fulness of manhood, but even when his features had been softened and his stature bowed down with age, so that you could not fail to be conversant with its reigning qualities and its standard merits. There was a magnanimity in his modes of thinking and acting which was as evident to the eye of observation as were the lineaments of his face and the dignity of his gait."

Lord Moncreiff, in a brief sketch prefixed to a posthumous volume of his father's sermons, testifies that the valiant old man—for such unquestionably he was—died "full of the faith and consolation which he had himself preached to others."

Lord Cockburn, in his "Life of Lord Jeffrey," says of Sir Henry :—

"This eminent person was not merely distinguished among his brethren of the Church of Scotland—all of whom leant upon him—but was in other respects one of the most remarkable and admirable men of his age. Small gray eyes, an aquiline nose, vigorous lips, a noble head, and the air of a plain, hereditary gentleman, marked the outward man. The prominent qualities of his mind were strong integrity and nervous sense. There never was a

sounder understanding. Many men were more learned, many more cultivated, and some more able; but who could match him in sagacity and mental force? The opinions of Sir Harry Moncreiff might at any time have been adopted with perfect safety, without knowing more about them than that they were his. And he was so experienced in the conduct of affairs, that he had acquired a power of forming his views with what seemed to be instinctive acuteness, and with a decisiveness which raised them above being slightly questioned. Nor was it the unerring judgment alone that the public admired; it venerated the honourable heart still more. A thorough gentleman in his feelings, and immovably honest in his principles, his whole character was elevated into moral majesty.

\* \* \* \* \*

“His great instrument of usefulness was his public speaking, the style of which may be inferred from that of his intellect and manner. In the pulpit, where he was elevated above worldly discord, he often rose into great views and powerful declamation; and he was the noblest deliverer of prayers at striking funerals. But though these professional exertions showed his powers, it was chiefly in the contests of men that his speaking was exerted and was generally known. On such occasions it was so utterly devoid of ornament, that out of forty years of debate it would be difficult to cull one sentence of rhetoric. And though very eloquent, he was never disturbed by the consciousness or the ambition of being so. It was never the eloquence of words or of sentiments conceived for effect, but of a high-minded, practical man, earnestly impressed with the importance of a practical subject, and who, thinking of his matter alone, dealt in luminous and powerful reasoning, his views clearly conceived, and stated with simplicity and assuredness,—a fearful man to grapple with. There was really great justice in the remark of a little old North-country minister, who, proud both of himself as a member and of the reverend Baronet who was predominating in the Assembly, said to his neighbour, ‘Preserve me, sir! hoo that man Sir Harry does go on! He puts me in mind o’ Jupiter among the lesser gods.’”

Cockburn adds the following touching and characteristic anecdote of the venerable man :—

“I was once walking with him in Queen Street\* within the last three years of his life. A person approached who had long been an illiberal opponent of

\* Queen Street at this time was a noble promenade, there being no houses on Lord Moray's grounds shutting out the view of Corstorphine Hill in the foreground, and the Ochils and Benlomond beyond.

his, and for whom I understood that he had no great regard. I expected them to pass without recognition on either side; but instead of this, Sir Harry, apparently to the man's own surprise, stopped and took him by the hand, and spoke kindly to him. When they separated, I said to Sir Harry that I thought he had not liked that person. 'Oh no,' he said; 'he's a foolish, intemperate creature. But to tell you the truth, I dislike a man fewer every day that I live now.' "

On the 16th June 1814 Dr. Thomson was inducted minister of St. George's, the Rev. Walter Tait, of the College Church, preaching and presiding. The Magistrates were present on the occasion. The name of Mr. Tait acquired an unfortunate notoriety afterwards in connection with what was known as the Row Heresy, and he was deposed from the ministry in October 1833.

The first meeting of Kirk-Session was held on the 15th July 1814, the Presbytery having appointed *ad interim* the following as its members :—

Rev. ANDREW THOMSON, *Moderator*.  
Rev. Sir H. WELLWOOD MONCREIFF, *Bart*.  
Rev. Dr. THOMSON, New North Church.  
Rev. Dr. CAMPBELL,  
Rev. Dr. GRANT.  
Rev. DAVID DICKSON, junior.  
Rev. Dr. DAVID RITCHIE.

The gathering of a congregation went on rapidly; and early in 1815 the following Kirk-Session was formed. I give the names in detail here, as it is interesting to record the first Kirk-Session. The names of all who have acted as elders will be found in chronological order at the close of this sketch. Of some of the leading elders, if time and space admit, I may be able to give some brief notice:—

FIRST KIRK-SESSION.

Rev. Dr. THOMSON.

Lord PITMILLY.

WILLIAM RAMSAY, Banker.

WILLIAM TROTTER, Magistrate; afterwards Lord Provost (in 1825).

JAMES ERSKINE, Advocate.

GILBERT HUTCHISON, Advocate.

ROBERT DUNDAS, Writer to the Signet; afterwards Sir Robert Dundas  
of Beechwood.

KINCAID MACKENZIE, Merchant; afterwards Lord Provost (in 1817).

JAMES PILLANS, Rector of the High School.

JAMES GILCHRIST, Writer to the Signet.

ANDREW WATSON, Writer to the Signet.

JOHN DONALDSON, Writer to the Signet.

WALTER WATSON, Esq.

Sir James Fergusson of Kilkerran, Bart., was also elected, but declined, in consequence of his frequent absence from town. Mr. Dundas was elected Session-Clerk.

The history of the congregation was for a long time an even and, in the main, uneventful one. Every seat was taken and occupied. The Kirk-Session was reinforced from time to time by the election of men many of whom bore honoured names and left fragrant memories. The psalmody received special attention; Dr. Thomson being himself a good musician, and a composer also—as we are still reminded on our communion Sabbaths, when the twenty-fourth psalm and the forty-fourth paraphrase are sung by us to his tunes of “St. George’s, Edinburgh,” and “Redemption.” The leader of the choir from March 1823 to January 1829 was Mr. R. A. Smith, whose name is still remembered in connection with his “Collection” as well as his compositions. The Session recorded in the following terms their sense of the loss sustained by his death:—

"The Session deem it right to record their unanimous testimony to the uncommon taste and skill with which Mr. Smith conducted the music of the Church; to the fidelity and attention which distinguished his performance of official duty; to the modesty of temper and correctness of manners which they have had occasion to admire in all their intercourse with him; and to the entire respectability of character which he uniformly maintained during the long period of his precentorship, and which secured for him universal respect and esteem."

It startles us now-a-days to find the Sabbath school so rare a thing that, when Dr. Thomson entered upon his pastorate, his Session agreed to aid the Parish of St. Andrew in "superintending the Sunday school already established in said parish, as it seemed quite unnecessary to have another school of the same description established in the Parish of St. George." It was resolved that one elder from each of the Sessions should attend the school every Sunday evening. The teacher was a paid official, and cannot have been a very successful one: for in 1818, the minutes record that the "Sunday school is reported to be in a declining state, as well as very ill attended;" and the ministers of St. George's and St. Andrew's Parishes were instructed to "consider as to the removal of the present master, or by some other methods as might appear to them most conducive for having the school brought again into reputation."

The proverbial saying, "Happy is the nation that has no annals," is applicable, with some measure of force, to a congregation which is prosperous in the best sense. The steady progress, growth in activity of work for Christ, deepening confidence between pastor and people, times of refreshing and awakening, need and admit of no detailed record. The saddest incidents of congregational life, in the broken ties and wounded

hearts arising from the departure of minister, or elder, or member, we shall have occasion enough to notice hereafter.

For the present, my purpose is to glance for a little at the character and work of Dr. Thomson, looking at him as a Preacher—as a member of the Courts of the Church—as a literary man and a controversialist—and as a patriot and philanthropist.

The preaching of Dr. Thomson was, as the preaching of all men of independent mind and judgment is, *sui generis*,—not only with a style of its own, but with a special adaptation to times and circumstances. The ascendancy of Moderatism in the Church, long all but unchallenged, or, at best, but feebly resisted, was beginning to give way; but its effects were widespread and deeply rooted. Religion was not in disrepute in Edinburgh at the time of Dr. Thomson's appointment to St. George's; on the contrary, it was somewhat fashionable, and exceedingly easy-going.

Some earnestness there was in connection with one or two congregations, which had recently obtained ministers of evangelical belief, faithful gospel preaching, and consistent Christian walk and conversation. But the general atmosphere was intensely worldly, cold, and indifferent; and church-going, as a rule, was attended to very much because it was generally considered a proper thing to be done.

There was no choice of churches in 1814; and St. George's filled rapidly. But the preaching of Dr. Thomson was like a bomb-shell falling among the people. Not only did he give constant prominence to the distinctive gospel doctrines of grace

and redemption by an atonement, but in terms of great directness and plainness of speech denounced the customs of society calling itself Christian; and in a marvellously short time, by his zeal and faithfulness, under God, a remarkable change was effected in the habits and pursuits of very many of his people. Beyond all question, his ministry was wonderfully blessed, in the highest acceptation of that word. Dr. Thomson's sermons were eminently practical,—somewhat hard in tone and style, perhaps, but adapted to the times—perfectly fearless and intrepid, and delivered with a fire and an animation which gave immense force to their appeals and arguments. An esteemed elder of this congregation, my revered friend Lord Cowan, says in a note addressed to me: “I still remember the earnest and eloquent appeals to the heart and conscience, addressed to his people by the great preacher—his sermons on Infidelity in particular. What crowds they drew every afternoon for many Sabbaths successively—for they were preached continuously,—the passages and lobby being so crowded as scarcely to admit of the congregation getting to their seats.” \*

The character of his mind was not speculative or subtle, but it was eminently strong and sound. Dr. Chalmers called it “a colossal mind.” His pastoral work was attended to with an assiduity altogether wonderful, the sick and sorrowful being

\* He bestowed great pains on the preparation of his sermons. He had in Sprouston, his first charge, and in Perth, his second, allowed himself some liberty in the way of less careful study, trusting to his wonderful power of ready utterance; but on coming to Edinburgh, first to the New Greyfriars' congregation, and then to St. George's, he spent much labour on his discourses. It is told of a Moderate minister, who was a keen fisher, and whose manse lay “convenient to the Tweed,” that he once said to Thomson,—“I wonder you spend so much time on your sermons, with your ability and ready speech. Many's the time when I've written a sermon and killed a salmon before breakfast.” To which Thomson replied,—“Well, sir, I'd rather have eaten your salmon than listened to your sermon!”

tended and cheered by his singularly bright and genial temperament. "He may be almost said," as Dr. Chalmers put it, "to have accomplished a sort of personal ubiquity among his people;" and he who was a lion in the conflict was a lamb in the sick-chamber, dealing in tenderness and sympathy with the broken in heart, the grieved in mind, and the afflicted and suffering in body.

There can be no doubt that few ministers have been privileged to work so great a change on the then traditional state of the Christian ministry, by the example of a devotion of heart and mind and strength, unwearied and unparalleled, except, indeed, by one of his successors in the same pulpit.

That the strong *will*, which stood him in such good stead many a time, carried him sometimes to extremes, is not surprising. To this is to be attributed the attitude he assumed when, on the death of the Princess Charlotte,—so deeply mourned at the time of her sad and sudden removal,—every church but St. George's was opened for public worship. Dr. Thomson absolutely refused to hold a service in his church, on the ground, apparently, that the pulpit was no place for panegyric. The Fast-day had been no doubt proclaimed in the *Gazette*, and, in a sense, ordered; but that was not his ground of objection. Dr. Thomson's friends urged him to yield, Sir Henry Moncreiff among them; but he was not a man easily moved, and he stood to his original determination.

Like all enlightened ministers of the gospel, Dr. Thomson was warmly interested in the cause of Education. He was disturbed and unhappy at the thought of the numbers in his parish who could not attend or understand his ministrations, and whose

defective training, in secular and religious education alike, was almost inevitable from the lack of means and opportunities. He resolved to establish a school in connection with St. George's, and set about raising the needful funds; in which he was soon successful.

But not content with this, he gave a large amount of time and strength to the actual work of teaching in the new school, as well as in preparing books of the most elementary character for the use of the pupils. He had the satisfaction of seeing a great benefit conferred on the whole district of the city surrounding the scene of his labours. "Dr. Andrew Thomson's School," which his successors continued to maintain, and which bore his name in grateful remembrance of him, is very familiar in the ears of our congregation to this day.

Turning from the scene of his duties and labours as a pastor, let us look at him in connection with the public work of the Church. The splendid services he rendered, especially in connection with the liberties of the Christian people, were not only priceless at the time, but they awoke in the Church and in Scotland fresh views of the Church's freedom, and prepared the way for the great battle that was to be fought, and in the best sense won, after he, having served his generation, had fallen asleep.

It was neither Dr. Thomson's desire, nor was he well qualified, to be a leader in Church Courts. He was too impetuous; and having confidence in his own views and opinions, was too little disposed to consult with or defer to others, to be the guide and head of a great public body. But he was, in the days in which his lot was cast, all the more free to do the greatest

service in the Courts of the Church, by his independent position. His speeches were memorable efforts.

He brought all his powers into play on such occasions. In connection with the question of Patronage, it is told that a Moderate once said to him, "And would you have the brutes choose their own shepherd?" "Yes," said Thomson; "better *that*, than to have the shepherd chosen by one of the brutes, and he perhaps the greatest brute among them!"

It is never to be forgotten that on this question of Patronage, Dr. Thomson was far ahead of the other leading men of that day. His far-seeing sagacity enabled him, at this early period, to see that total abolition of Patronage was the only way of dealing with the question. It was much later in the day that Dr. Chalmers and others came to see that Thomson's view was right.

It were of course impossible, within the limits of a sketch like this, to attempt any lengthened illustration of Dr. Thomson's services in the Courts of the Church.

His orations on the question of "Pluralities"—against the union of professional and clerical emoluments and duties, the holding of University chairs and of Church pulpits and parishes by the same individual—must have been splendid. It was just a subject to call forth the burning zeal and evangelical sentiment of one who knew the burden of a congregation to a minister watching for souls, and who regarded with withering scorn the man whose only desire seemed to be to make a larger income at any sacrifice of duty. The scandal of pluralities, after being removed, seems to have returned within the Established Church once more in our day.

His speeches on a wide range of subjects were all remark-

able. It may give some faint idea of his powers if I select a single occasion on which, it seems to me, he put forth in wonderful force and combination the best gifts of his mind and heart, bringing his fearlessness, humour, and evangelical warmth to bear upon a question in which the characteristic indifference of Moderatism and the earnest spirit of evangelical religion came into sharp and decisive collision.

The Parish of Little Dunkeld in Perthshire had become vacant; and the Crown—acting, no doubt, under the guidance of its Scottish advisers—presented to the charge a Mr. Nelson, a probationer of the Church, who knew absolutely nothing of Gaelic. The Moderates defended the appointment, and resolved to give effect to it, referring with painful obsequiousness in their speeches to the fact of its being a royal presentation, and therefore peculiarly entitled to instant acquiescence. The case was discussed in Presbytery and Synod, and finally in the Assembly of 1825.

It could not fail to be an occasion of interest and of powerful conflict.

Francis Jeffrey, Henry Cockburn, Patrick Robertson, Robert Jameson, were there as Counsel at the Bar; while, as members of the House, Dr. Andrew Thomson, Dr. Chalmers, Dr. Burns of Paisley, Principal Nichol, Mr. Carment of Rosskeen, Principal Macfarlan, Solicitor-General Hope, Mr. Duncan M'Neill (the late Lord Colonsay), and Mr. James Moncreiff (the late Lord Moncreiff), were present and shared in the discussion. Such a debate was not likely to be a dull one.

A preliminary skirmish launched the question amid a considerable display of fireworks.

The representatives of the Crown had appeared in the inferior Courts by mandatory to uphold the presentation ; but now in the Assembly no appearance was made for the Crown, and Dr. Thomson's acute mind at once saw the purpose of this manœuvre. The Officers of State, or whoever represented the Crown, could not, if they had appeared as parties, give any vote, and hence their absence in the former character.

With a fearlessness all his own, Dr. Thomson called attention to the facts, and denounced the attempt to appear as parties in the lower Courts and as judges in the highest, as "corrupting the administration of justice." Solicitor-General Hope, with more promptitude than wisdom, took high ground, challenged Dr. Thomson to say what Officers of State were in the House, and added that the observations of Dr. Thomson were obviously pointed at him as an individual.

Dr. Thomson's reply was brief and pungent. "There are," he said, "some people in this world who entertain such a mighty idea of their own importance, that not a word can be uttered respecting what is great, but they must appropriate it to themselves forsooth ! And of this we have now a very striking instance in the language of the Solicitor-General. He says that there are no Officers of State in this House, and immediately afterwards makes an attack upon me as if I had personally alluded to him when I spoke of Officers of State. He says he is not an Officer of State, and yet I must be held as referring to him when I mentioned these parties ! I marvel greatly at the learned Solicitor's logic ;...and, Moderator, I will not allow the Solicitor-General, or any other man whatever, to call my motives or conduct in question when I am merely exercising an undoubted

privilege, and endeavouring to fence this Assembly, as a Court of Review, against improper and irregular intrusion."

Not content with such a conclusive reply, the Solicitor-General rose and said, "I then ask the reverend Doctor, if his remark did not apply to me, to whom it did apply." To which Dr. Thomson laconically replied, "To the Officers of State!" followed by a shout of laughter from the House and by the collapse of the Solicitor, whose tendency to dictate and scold met with a rebuke which all enjoyed.

The debate proceeded, and at length Dr. Thomson rose to speak. His artillery was in perfect order, and his lighter armoury all at hand. It was clearly a case which admitted of, and merited, his whole powers of ridicule and humour being brought into play in the first instance. A question of form had been raised by the Moderates, who contended that the Presbytery should have inquired into the *positive* qualifications of the presentee before raising this *negative* question as to his inability to speak Gaelic. Dr. Thomson's sketch of the Church Courts labouring through the questions of his knowledge of Greek, Latin, Philosophy, and Theology, and being more than satisfied; and *then* beginning to inquire if he could speak Gaelic, was in his best style. "It reminds me," he said, "of a Court of Session case, in which the litigant was ordered to appear before their Lordships at their bar on account of some impropriety. On the appointed day his counsel appeared, and stated reasons for his client's absence. Six reasons he put forward with gravity and earnestness, adding, that he had yet a seventh reason, which was that his client had died that morning. Judges and barristers were furious, and asked why he did not state his last reason

first. And his reply was in substance what the Moderates were now arguing,—that it would not have been in form to state the last reason first, even although it was a final and conclusive one.”

Passing on in the same style, Dr. Thomson referred to the fact that Dunkeld should have a Gaelic minister, its very name—for it is styled the Mouth of the Highlands—implying that it must and ought to have a Gaelic tongue in it.

And then came up the question of the Petition from the people against Mr. Nelson, regarding which some small wit had been expended on its illiterate character and clumsy form, being signed on detached sheets fastened together by rusty pins.

Turning to the Moderates, Dr. Thomson said of the petition : “It may come forth from its rustic authors in the humblest and most awkward garb in which its keenest adversaries could desire it to appear ; it may contain the most egregious blunders in orthography, in grammar, and in diction ; it may be destitute of all the attributes which would be desiderated by your sticklers for form and punctilio ; it may have been subjected at every stage of its progress to the assault of ridicule, and come to us loaded with every species of obloquy and abuse ; it may be so dirty in its aspect, and so loose in its structure, as to provoke the grave Doctors and ancient Moderators to relax the sternness of their features into a smile of erudite, and magnificent, and ineffable contempt, and make them wonder greatly that an unbreeched peasantry, that knoweth not the law, and is therefore accursed, and can neither speak nor write the King’s English, and on that account also must be accursed, should dare to approach their worshipful superiors with such an uncereemonious and ragged

document as the one before you. To my mind, sir, it has a worth belonging to it which throws into the shade all the outward splendour, all the intellectual endowments, all the professional skill, all the brief authority of those who would disdainfully spurn it away from them."

Passing from the petition to the Presentee himself, who, in the face of the opposition of the people, and of his own incompetency to make himself understood by them, claimed to be set over this congregation, Dr. Thomson said :—

"With respect to the Presentee himself, I sympathize with him on the disappointment he must feel ; but I will not allow my sympathies to get the better of my sense of duty to the Church and to the people. We have heard much of his talents and attainments, and I am not disposed to question any part of the eulogium pronounced upon him. I acquiesce in it all ; but still I must not and cannot forget that he is destitute of one endowment as necessary as any of those which he is said to possess,—he is not endowed with a knowledge of the Gaelic. He may be as great as his namesake Lord Nelson, the thunder of whose achievements reached from the Baltic to the Nile, whose fame circumnavigated the globe, and whose memory will be cherished as long as the country exists which he defended and adorned, and as long as there is a wave to dash upon its shores ; but still he has no more Gaelic than his Lordship had, and therefore is as unfit to be minister of Little Dunkeld as would have been the Admiral. He may be wiser than his teachers, and than all the ancients ; but then he has no Gaelic. He may have more Greek and Latin than the professors under whom he studied these learned languages ; but still he is ignorant of

Gaelic. He may be a profounder theologian than was John Calvin himself; but the loss is, he is void of Gaelic. His eloquence may be more splendid, and powerful, and overwhelming than that of my reverend friend beside me [Dr. Chalmers]; but with all this he knows not a word of Gaelic, and that is sufficient to determine us against finding him a qualified presentee. Partial as his friends may be to him, and worthy as they may hold him of preferment, we cannot with a good conscience permit him to be minister of Little Dunkeld. But it is consolatory to think that this does not blast all his prospects, as has been insinuated with a view of enlisting our feelings on his side. We see that he has had influence enough to secure a royal presentation, and therefore that his friends are sufficiently powerful to procure him a benefice; and truly they show no lack of zeal and friendship when they attempt to thrust him into a parish where, from his ignorance of the language of the inhabitants, he could be of very little use as a minister of the gospel of Christ!

“I am sorry, sir, to detain the House so long; but this is a case of great importance, not only as affecting the Parish of Little Dunkeld, but as affecting every parish in the Highlands of Scotland, and therefore I crave your indulgence while I make some additional remarks on its merits and ultimate bearings.

“I beg pardon of my Highland brethren around me for taking the liberty to say in their presence that I am not much in love with the peculiarities of the Highlanders. I hate the bagpipe—I hate it mortally. The kilt I have always looked upon as a very cold, and not altogether a decent vestment. And I must say that the Gaelic language, which has been so plentifully

praised to-day, sounds—I suppose owing to my ignorance—very harsh in my ear, and really gives me pain. But, sir, though I am not partial to these characteristics of the Highlanders, they have other properties, I confess, that attract me and secure my regard. As an admirer of nature, I delight in their mountains and their glens, their streams and their lakes. As a social being, my heart warms at their generous hospitality. As a patriot, I admire the unconquerable valour they have ever shown in defence of their country. As a Christian, I love their immortal souls. And as a Christian minister, I feel myself bound and constrained to protect them, so far as I can, from all attempts to encroach upon their spiritual privileges and to impair their spiritual well-being. And on that account it is that I stand up in the General Assembly this evening to oppose the measure contemplated by the complaining party at your bar, and by their supporters in this House. Sir, I forbid the banns between Mr. Nelson, the Presentee, and the Parish of Little Dunkeld.”

But his humour and irresistible argument were all surpassed and eclipsed by his concluding sentences; when, with withering scorn, he referred, in connection with the recent movement in the Church in the direction of Foreign Missions, to the contrast presented by the dogged determination to place among a Gaelic-speaking people a mere stipend-lifter who could neither preach the gospel nor discharge any of those nameless and numberless duties which devolve on a faithful pastor,—being, in short, unable to understand them, or they to understand him:—

“Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the uncircumcised Philistines should rejoice

and triumph over us. Let it not be heard upon earth, and let it not be registered in heaven, that—while by means of associations of private Christians and benevolent individuals throughout the country, even the Indian savage and the simple dwellers in Otaheite have had the Book of Life opened to them, and are daily hearing its doctrines expounded and its precepts enforced by the messengers of truth, foreigners or natives, addressing them through the channel of their own languages—from the General Assembly of the Church of Scotland, comprising, as we are often told, a fair representation of the wisdom, the patriotism, and high-toned Christianity of this land of education and of light, there has issued a decree which tramples upon that sacred principle, and treats it as a thing of nought, and which, if it were allowed to have an universal operation, would speedily and for ever darken all the bright and brilliant prospects of a regenerated world which are now rising on our delighted view,—a decree which, in the spirit of a reckless and relentless despotism, throws up an impassable barrier, builds a wall so thick that it cannot be penetrated, and so high that it cannot be scaled, between the poor destitute Highlander and those religious ordinances by which he was wont to be invigorated for his duties and comforted in his sorrows,—a decree which, instead of lessening the local disadvantages with which his spiritual lot is beset, aggravating them a thousand-fold, goes to make all his Sabbaths silent, and to shut against him, and hermetically to seal up from him, that humble but hallowed structure in which he had been so often privileged to worship his Saviour and his God,—a decree which forbids him ever again to taste the joy which he experienced in the years that are gone, when, on the

morning of the holy day, he welcomed the pastor who came to minister to him the blessings of the gospel in accents that he both understood and loved; and when from his enraptured heart there burst a tide of pious and grateful feeling, bearing upon it the burden of the prophet's song, 'How beautiful upon the mountains are the feet of him that bringeth good tidings, and publisheth peace!'—a decree which will tempt him to wish from the very bottom of his soul that, in place of having been born within the pale of our ecclesiastical establishment, whose light had hitherto guided and gladdened him, but is now destined to shine on all but him, he had been doomed to the far happier fate of opening his eyes on the burning deserts of Africa, or of shivering out his mortal existence amid the bleak and snowy desolations of Labrador."

It may be thought that I have unduly dwelt upon one appearance in the Church Courts; but I could not have attempted to do more within reasonable limits, and the whole course of Dr. Thomson's procedure in this historical case serves to bring out in relief, the bold, able, evangelical man, who in days of darkness in the Church shook it from its slumbers, and dragged into light the men and their manners whose cold indifference and shallow expedients were a discredit and disgrace to the Church of Christ.

It would seem as if Dr. Thomson, with so large a congregation to preside over, and so many public demands on his time, had enough and more than enough to do. He was, however, simply irrepressible when he saw need for any fresh effort. In our day the starting of a new Journal would seem a very unnecessary labour—our tables groan under the burden of them.

It was not so then, however, and all felt that a great desideratum was about to be supplied when Dr. Thomson planned and launched the *Christian Instructor*, of which he was Editor for twenty years, 1811–1831, Dr. Marcus Dods of Belford succeeding him in that position. The magazine closed its career in 1840. He had indeed some noble and notable allies in conducting it—Dr. M'Crie, senior, especially. Dr. Thomson was not only Editor, however, but contributed a vast proportion of the material which filled its pages. But if the new Journal had many friends, it had also many foes. Its sentiments and opinions were most distasteful to easy-going Moderatism, and were even thought too advanced and pronounced by men of larger and more liberal views.

And here I ought to say that Dr. Thomson was no party politician. The men who were his coadjutors in fighting many of the great public questions of the day were no doubt men of the Liberal school of politics; but it was their united hatred of Slavery, and their agreement upon other questions of no mere political complexion, which banded them together, not a desire, as far as he at least was concerned, to promote any merely party views.

The *Christian Instructor* was a great power in its day. It contained admirable writing; and if its language was sometimes hot and keen, let it be remembered that it existed in evil days, when a good deal of rough work was necessary. The intercourse of Dr. Thomson and Dr. M'Crie at this time was close and constant. Some of their correspondence—and very racy correspondence it is—will be found in the Life of Dr. M'Crie, by his son.

Dr. M'Crie's admiration of Dr. Thomson was unbounded. He writes to him: "You look for two Reviews from me in one month. You imagine, I suppose, that my brain is as large and fertile as your own." One of the reviews referred to was that of the "Tales of My Landlord," in which (in "Old Mortality" especially) the author had attacked and misrepresented the Covenanters. "My opinion," says Dr. M'Crie, writing in 1816, "is that the author is the author of 'Guy Mannering,' and that he is Walter Scott." To this review by M'Crie I refer those who wish to see the scathing rebuke and merited chastisement which Sir Walter Scott received. His deeply-rooted prejudices against the Presbyterians led him to pursue a most indefensible line of action towards them in his marvellous and enchanting Tales; and Dr. Thomson felt the absolute necessity which existed for an antidote. Sir Walter at first affected indifference, but he felt it deeply. He was too great and generous a man, however, to bear a grudge, and he met Dr. M'Crie afterwards with perfect cordiality.

The *Christian Instructor* was the medium through which Dr. Thomson sent forth his writings in the Apocrypha Controversy. It is needless, and would not be for edification, to dwell on this most painful episode in the history of the Bible Societies, and of Dr. Thomson himself. The discovery that the Bible Society was circulating the Apocryphal books along with the canon of Scripture shook many thoughtful minds and caused deep anxiety. Dr. Thomson came forth to the battle with even more than wonted vigour. That he was right in the controversy will hardly be questioned now; but that he allowed himself a license in the personal attacks which he made on his opponents, and which no

exigencies of a great cause could warrant, will scarcely be denied. The quarrel separated men who should have been chief friends, and did much damage—not so much in itself, as in the way of carrying it on—to the cause of religion. That men like Dr. Thomson and Dr. Henry Grey should have been in opposite camps on a question of this kind—and that if it must be so, they should have so spoken and written of each other—is a distressing historical fact.

It is affecting to know that when Dr. Thomson passed away, his widow sent to Dr. Grey a lock of his hair, in token of the healing of a breach which had given both of them the deepest sorrow.

It remains only to say something of Dr. Thomson as a man of the rarest public spirit and philanthropy. His readiness to aid in every good work, and to share in the management of benevolent institutions, was such, that he was, as a matter of course, applied to, and his services enlisted on their behalf.

But his sympathies and aid were not confined to local matters. Questions of Imperial interest, where they touched the rights of humanity and affected the well-being of his fellow-creatures, found him prompt and decisive in voice and action.

The persecutions to which the Protestants were subjected after the restoration of the Bourbons to the throne of France in 1816 called forth all his indignation; and a speech, which was well described as “luminous and impressive,” roused public sympathy and support in a wonderful way.

The great question, however, to which he gave an amount of thought and effort which, undoubtedly, affected his health

and hastened the end, was the Abolition of Slavery in our West India Colonies.

In this he was associated with Chalmers, Jeffrey, Cockburn, and many others who in those days fought hard and noble battles in the cause of freedom at home and abroad. The name of one very near and dear to myself stands linked with that brotherhood, and is, I think, still lovingly remembered in this city for personal worth as well as public service.\*

But Dr. Thomson was in advance of his compeers, and got some ill-will from them by what they regarded as his rash and precipitate action. It is only possible here to refer to two great meetings on the subject held in October 1830, being a few months before his death.

The able and admirable men who were acting with him proposed "gradual abolition" of slavery; arguing that the slaves were not in a condition for instant liberation—that an immediate breaking of their bonds would lead to riot and bloodshed—and that it were better to "hasten slowly." At a meeting on the 8th October, Dr. Thomson stood firm and alone, or almost alone, in demanding *immediate abolition*.

Lord Cockburn, in his "Memorials of My Time," says:—

"On the 8th of October there was another public meeting about slaves. The Lord Provost was again in the chair. Jeffrey made a speech, and moved certain resolutions. The Rev. Dr. Andrew Thomson very imprudently opposed them, because they pointed at gradual, and not immediate, emancipation. This produced an unexpected and awkward discussion, in the course of which a decent-looking man, who agreed with Thomson, said,

\* Dr. David MacLagan, died June 1865.

'Fiat justitia ruat cælum.' On this the chairman, anxious perhaps to repair the error of presiding at the 'Three Days' meeting, started up and declared, 'As Provost of this city, I cannot sit and hear such sentiments.' He then walked off; and nobody having sense to take the chair, the meeting broke up in disorder, being the first accident of the kind in Edinburgh. On the 19th, Thomson and his friends met again, and after a powerful speech from him, carried everything their own way. And, after all, the whole difference was verbal; for 'immediate,' as explained, meant only with all practicable speed, which was exactly what the cautious meant by 'gradual.'"

But in this extract Lord Cockburn does not show his usual candour. If both proposals were the same, why did they ever thwart Dr. Thomson's more vigorous resolutions? But they were not the same. "Gradual" implied a deliberate step by step process to a more or less remote end. "Immediate" is of course limited in every case by what is practicable, but it implies instant completion as the aim and object.

Dr. Thomson's view was ultimately taken. His speech, the last formal one he delivered, was a splendid oration. The following extract gives some idea of its force and eloquence:—

"As a proof of the necessity of gradual Emancipation, Mr. C—— tells us the old story of a man who had been confined for thirty years in the Bastile, and who, when liberated, at the destruction of that horrid State prison, became more miserable by the suddenness of his transition; and adds that his liberators would have been both more rational and more humane had they provided an asylum to receive him. This, I agree with Mr. C—— in thinking, they ought to have done: but the analogy

does not hold; for, instead of proposing that the slaves should be turned adrift and cared for no more, we propose that such arrangements shall be made as are suited to the exigencies of their condition. This is what our petition prays for along with their Emancipation. It is what they are entitled to in equity, as well as in compassion; and far be it from us to say or do anything that would disparage such a claim. But really Mr. C—— does not seem to entertain adequate ideas on the subject. ‘His eye,’ says he, ‘could not bear the effulgence of day, because its physical structure had accommodated itself to the twilight glimmering of a gloomy cell.’ It is really trifling with the subject to talk thus gravely on the man’s eye being unable to bear the daylight; for that is the plain meaning of the words. Why, sir, a green shade would have answered all the purpose. And then, sir, I would infinitely rather be a freeman, with my eyes hermetically sealed against all the beauties of the earth, and all the magnificence of the firmament, than I would be a slave, with my eyes wide open to look upon my chains that were never to be broken, and upon my taskmasters who were never to have done with oppressing me, and upon my dearest kindred, who were either enjoying a blessing from which I was for ever excluded, or to be my fellow-sufferers without hope, under the basest and bitterest of all human degradation.....

“But if you push me, and still urge the argument of insurrection and bloodshed, for which you are far more indebted to fancy than to fact, as I have shown you, then I say, Be it so. I repeat that maxim, taken from a heathen book, but pervading the whole Book of God, ‘Fiat justitia ruat cælum.’ Righteousness, sir, is the pillar of the universe. Break down that pillar,

and the universe falls into ruin and desolation; but preserve it, and though the fair fabric may sustain partial dilapidations, it may be rebuilt and repaired,—it will be rebuilt, and repaired, and restored to all its pristine strength and magnificence and beauty. If there must be violence, let it even come, for it will soon pass away; let it come and rage its little hour, since it is to be succeeded by lasting freedom, and prosperity, and happiness. Give me the hurricane rather than the pestilence. Give me the hurricane, with its thunder, and its lightning, and its tempest; give me the hurricane, with its partial and temporary devastations, awful though they be; give me the hurricane, with its purifying, healthful, salutary effects;—give me that hurricane infinitely rather than the noisome pestilence, whose path is never crossed, whose silence is never disturbed, whose progress is never arrested by one sweeping blast from the heavens; which walks peacefully and sullenly through the length and breadth of the land, breathing poison into every heart, and carrying havoc into every home; enervating all that is strong, defacing all that is beautiful, and casting its blight over the fairest and happiest scenes of human life; and which, from day to day, and from year to year, with intolerant and interminable malignity, sends its thousands and its tens of thousands of hapless victims into the ever-yawning and never-satisfied grave!"

This was the last, and in many respects the greatest, of Dr. Thomson's platform utterances. He had occasionally felt the strain of his many labours; and his family had often urged him to lessen them. To the general eye his strength was firm, and assuredly his natural force was not abated. But the end came with a suddenness which shook all men with its startling and

solemn warning. Returning from the Presbytery on 9th February 1831, where he had taken part in the business and showed no sign of illness, he walked with a friend to his own house, at 29 Melville Street, and before he had entered the door he fell, and died in a moment. At any time the weight of the calamity would have been deeply felt; but at the comparatively early age of fifty-two, the Church sorely needing her best and wisest counsellors and Religion her most undaunted friends, the loss became overwhelming.

On the Sabbath preceding his death, Dr. Thomson officiated in his own pulpit in the morning. Dr. Robert Buchanan told me some months ago that he, then the comparatively young minister of Salton in Haddingtonshire, occupied St. George's pulpit in the afternoon of that day, and conducted the last service Dr. Thomson took part in, and preached the last sermon he heard. On the following Wednesday, Dr. Buchanan attended the meeting of the Edinburgh Presbytery, and heard Dr. Thomson speak. In the evening he dined with Dr. Gordon, to whom, after dinner, a note was handed. He kept it in his hand, playing with it as the conversation proceeded, and at length opened it. Unable to speak, he handed it to Dr. Buchanan. It announced the death of Dr. Thomson, whom they had parted with, scarcely an hour before, in apparently vigorous health.

It has been often discussed what part Dr. Thomson would have taken in the Ten Years' Conflict. Speculations in such a case are vain, if there be room for speculation. But how any man can seriously think or say that he believes Dr. Thomson—the evangelical preacher, the reformer of the Church, the uncompromising enemy of Patronage, and the unfaltering opponent of

Moderatism, alike in its teachings and in its ecclesiastical manifestations—would for a moment have hesitated as to his position and action, or separated himself from the party which became in 1843 the Free Church of Scotland, seems to me utterly unintelligible.

The funeral took place on Tuesday the 15th day of February, and the services in the house were conducted by Dr. Inglis and Dr. Muirhead.

The procession was a remarkable one, including the Magistrates and Council, the Judges, the Ministers, not of Edinburgh only, but from near and remote Presbyteries, the Professors of the University, and a host of friends. He was laid, amid the regrets of his Church and Country, in the piece of ground lying between St. Cuthbert's Churchyard and the vaults of St. John's Episcopal Chapel.

The funeral sermons were preached on the following Sabbath : by Dr. Chalmers in the morning, from the words, "He being dead yet speaketh;" and in the afternoon by the Rev. Dr. Dickson of the West Church, from the words, "The righteous shall be in everlasting remembrance."

Dr. Chalmers gave a finely appreciative notice, which there is no room to produce at length. "It is," he said, "just as if Death had wanted to make the highest demonstration of his sovereignty, and for this purpose had selected for his mark him who stood the foremost and the most conspicuous in the view of his countrymen."

The tribute paid to Dr. Thomson's memory by Dr. M'Crie was by far the most complete of the many testimonies borne to the worth of the departed minister. It has been frequently published, and is accessible in several places. We give its closing sentence :—

“The loss of such a man, and at such a time, is incalculable. His example and spirit had a wholesome and refreshing, an exhilarating and elevating influence on the society in which he moved; and even the agitation which he produced when in his stormy moods was salutary,—like the hurricane (his own favourite image, and the last which he employed in public), purifying the moral atmosphere, and freeing it from the selfishness, and duplicity, and time-serving with which it was overcharged.”

The following Minute of the Kirk-Session recorded their profound sense of loss in the death of their honoured pastor and friend :—

“In consequence of the sudden death of the Rev. Dr. Andrew Thomson, late minister of this church and parish, on the 9th day of February current, the Rev. Dr. Thomas Chalmers, Professor of Divinity in the University of Edinburgh, by appointment of the Presbytery, preached this day, and declared the church and parish vacant; and the Kirk-Session of the said church and parish, having thereafter met, and been constituted by prayer, the Rev. Dr. Chalmers acting as Moderator, it was unanimously resolved that the Session do now express upon their record the deep sense which they entertain of the character and services of their late faithful minister in the following terms :—

“That Dr. Thomson having become minister of this church and parish in the year 1814, has during the whole period of seventeen years which have since elapsed devoted himself with the most indefatigable zeal and unceasing industry to the great duties of his sacred office and to the immortal interests of the people intrusted to his care. That combining the highest endowments of intellect and a profound knowledge of the doctrines of our holy religion with a fixed and unwavering belief in the truth and importance of these doctrines, and with the most affectionate solicitude for the success of his ministrations, he has been equally distinguished as an enlightened theologian and as the earnest and conscientious teacher of all the duties prescribed by the Christian faith. That in all his private intercourse with the individuals of the congregation he has uniformly evinced the warmest interest

in their welfare, and the most tender anxiety for their spiritual progress, comfort, and stability. That by his exertions for promoting every charitable object and institution, for instructing the youth of his parish, for establishing the school for the children of the industrious poor, and for guarding the purity and increasing the efficiency of every scheme of Christian benevolence, he has merited and received the confidence and gratitude of all good men in the society over which his labours have extended. That thus, by the powers of his mind, by the correctness and constancy of his principles, and by the fidelity and affectionate warmth of his heart, he has been the means, under the good providence of God, of much usefulness among the people who have had the happiness to live under his ministry, and has secured to his name in their recollections the deepest feelings of mournful attachment, and the keenest sense of the great loss they have sustained by his death. And the members of the Kirk-Session further think it proper to record their testimony to the great kindness of Dr. Thomson towards themselves as the Office-bearers in this congregation, and the cordiality with which, under his superintendence, all measures for the advantage and comfort of the people have been conducted.

"It is finally their earnest prayer, that Almighty God, who has been pleased to take to himself his faithful servant, may speedily provide this parish and congregation with another minister worthy to stand in the place of so eminent and devoted a labourer in the Church of Christ."

It was no easy task which lay before the Office-bearers of St. George's, and the Town Council, the patrons, to supply the great blank created by the fall of this cedar of Lebanon. The suddenness of the blow had stunned the community as well as the congregation, and it was an apparently desperate effort to procure on briefest notice a man either able or willing to "be baptized for the dead," and to stand in such a breach. Anxious consultations were held, and eager inquiries made as to suitable men. One only desire pervaded all minds,—to secure as Dr. Thomson's successor a man of undoubted evangelical opinions, and of vigorous pulpit power.

Such a man they found not far from home. Three and a half

years before, a young man of singular modesty, gentleness, and saintliness of character, had been induced to leave the rural and secluded parish of Glenisla, a pastoral country lying at the foot of the Grampians, to become minister of the *quoad sacra* Chapel of St. Cuthbert, Stockbridge. His first text in that pulpit was very characteristic of the man,—“I was with you in weakness, and in fear, and in much trembling.” Slowly, but surely and steadily, the young pastor grew in all the highest qualities of a Christian minister. His preaching, his intercourse with his people, his unobtrusive but most conscientious and painstaking labours, his somewhat reserved but affectionate bearing towards all his people, gained for him a hold of their hearts, deep and strong. It was no ordinary trial for them to hear that his name was freely and earnestly spoken of for St. George’s. But the sacrifice must be made; and when the appointment was finally resolved upon, all private and personal feelings, on the part both of Mr. Martin himself and his people, yielded to what was regarded as an imperative call to a sphere of peculiar usefulness and responsibility.

He entered upon his duties as Minister of St. George’s on 6th October 1831, (being introduced by Dr. Chalmers, who had sat under his ministry in the Stockbridge Church,) deeply impressed with the weight of the charge, but with resolute purpose, in the strength of God, to face the burden and to fight the battle. He recognized the obligation of the minister of the leading congregation of the city to take his share of work in the Church Courts, as well as to give some time to Christian labours of a more general kind. This led him to become Secretary of the Edinburgh Bible Society,—a position which

he, and his distinguished successor also, held to the day of their deaths.

Mr. Martin's life and ministry were brief, but most precious. The testimony of such men as Dr. Chalmers and of Mr. Robert Paul, both of whom worshipped in St. Bernard's, and often afterwards heard him preach in St. George's, is conclusive on this point. We shall have occasion to give, at a later stage of the narrative, Dr. Chalmers' cordial and comprehensive inscription written for Mr. Martin's tomb. In the graceful Memoir of Mr. Martin by Mr. Paul, a most competent and accomplished judge has portrayed the character and described the qualities of the man and the minister with warmly appreciative pen.

A loving regard for the distinctive teaching of our Presbyterian Church in its faithful declaration of the doctrines of the Cross—a powerful and winning way of declaring these doctrines—a forgetfulness of self and a whole-hearted desire for the saving of souls—a gentleness of nature beautified by the radiance of grace—a profound sense of the dignity and solemnity of his office,—such seem to have been some of the leading characteristics of the second Minister of St. George's.

But the tabernacle, never robust, proved far too frail for its burden of work and care. In less than a year from the day of his induction, an attack of illness, which, from its nature, excited alarm and a sense of hopelessness, overtook him. He alone amidst his mourning people was calm and collected. He was forbidden to speak, lest the bleeding from his lungs should recur; but he welcomed with a smile the visitors who were admitted, and on his slate wrote down to one with whom he had recently conversed on the subject of faith, the following words,

of the Rev. Robert Traill: "When the wearied traveller is unable to proceed a step further, he can yet lie down when he is bidden—this is faith."

From this attack he rallied, and was able to resume a certain measure of ministerial work. He felt, however, that his hold on life was very precarious, and expressed himself to his sister to this effect. Too surely the treacherous disease returned, and no option was in his power as to the path of duty. He left Edinburgh in the autumn of 1833 to seek in southern lands the amendment, if not restoration, of health.

So cultivated and earnest a mind could not fail to find in foreign travel abundant sources of interest and enjoyment. He passed through Paris and Avignon to Rome—three names fitted to call up endless memories and strange reflections. But the outward man was steadily perishing; strength was giving way, and very plainly he felt that the end was near. "I cannot," he says, "always venture to face the thought of not seeing Edinburgh again; but I am seeking to familiarize my mind with the thing as good, if the Lord appoint it." A little further on the growing sense of weakness is revealed in the quiet acquiescence—"How small a matter it is where one dies, if he dies in the Lord, and falls asleep in Jesus!"

It is not without a passing interest that at Nice the second Minister of St. George's was indebted to the Earl of Dalhousie of that day for much kind and friendly care, as the third Minister long years after was indebted for similar fellowship and friendship to the Earl of our own day—the true and tried friend of Presbyterianism in a day of sad defection by our Scottish aristocracy.

Mr. Martin left Rome in the faint hope of reaching Scotland; but at Leghorn he found the messenger of death awaiting him.

In the house of Christian fellow-countrymen an accession of illness utterly prostrated him.

On the Sabbath morning, a day of peculiar brightness and serenity, he said: "This is the day which the Lord has made: you are to have the Communion to-day; will you come back and tell me what you have heard?" But ere his friend came back, the mind was too feeble to receive the report. A few hours after, he started up and asked, "What is meant by a free Port?"—Leghorn having that character as regarded trade,—“I wish to import some Bibles.” The ruling passion was strong in death. With these words he passed away, and St. George's was once more vacant!

On the following evening the English residents buried him in this land of strangers; and over his grave in a short time a monument was erected, bearing the following inscription from the pen of Dr. Chalmers:—

Here are Interred  
THE EARTHLY REMAINS  
OF  
THE REV. JAMES MARTIN,  
OF THE  
CHURCH OF SCOTLAND,  
LATE MINISTER OF ST. GEORGE'S CHURCH, EDINBURGH.  
BORN AT BRECHIN, 30TH JULY 1800.  
DIED 22ND MAY 1834.

*It was amidst the labours of a vocation which he adorned  
that his strength gave way;  
and though he consented to try the restorative effects of a milder climate,*

## TOMB AT LEGHORN.

*he sunk under the power of disease,  
till in this place—to him a land of strangers—  
he breathed his last.*

*To the high culture of an accomplished gentleman and scholar,  
he added the culture of a still higher and holier discipleship in the  
school of Jesus Christ,—  
and hence an union of the most refined sensibility  
with the deepest sacredness.*

*In his own land many are the friends who have been saddened  
by the tidings of his death;  
and many among his sorrowing people,  
who revered him as their faithful and conscientious pastor while he lived,  
and in whose hearts the sense of his worth, and piety, and goodness,  
will long abide as one of their dearest and most hallowed recollections.*

*—But Christianity speaks an universal language;  
and there is a felt affinity between its disciples  
throughout all the climes and countries  
of the world.*

*This he richly experienced along his journey on the Continent of Europe,—  
the pilgrimage from his home to his grave.*

*In the leadings of that merciful Providence which directed all his footsteps,  
he at Paris, and Nice, and Rome,  
was brought into converse with followers of the Lord Jesus,  
who soothed him on his way;  
and at Leghorn, there were children of the same spiritual family,  
who owned him for a brother,  
tended his dying moments,  
and closed his  
eyes.*

In the recently published Autobiography of Dr. Guthrie he mentions his visit at Leghorn to this resting-place. It were a fine subject for the artist—Guthrie leaning over Martin's grave, and with tearful eyes reading Chalmers' tribute to the wanderer whose heart was longing for Scotland, but who was willing to depart wherever the Lord should appoint, and whose body rests

under the blue skies of Italy in sure and certain hope of a glorious resurrection.

We must return, however, from the quiet resting-place of the Minister of St. George's to the church and flock so soon again mourning over a vacant pulpit. Funeral sermons were preached on 15th June 1834: in the forenoon by Dr. John Bruce, from Psalm cxix. 165, "Great peace have they which love thy law, and nothing shall offend them;" and in the afternoon by Dr. Robert Gordon, from 2 Peter iii. 4, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

When Mr. Martin left Edinburgh, he wished that his Kirk-Session, rather than himself, should select a deputy during his absence. The Rev. Charles Nairn had been for a short time Assistant, but he was called to Forgan as its parish minister, and died not very long ago in Dundee, where he occupied the pulpit of St. David's Free Church.

The Rev. Dr. Welsh was at this time a member of St. George's. I shall have occasion afterwards more fully to refer to him as one of the most honoured and able names in our Church's history. He suggested to the Kirk-Session, as Assistant, the Rev. John Roxburgh, a probationer of the Church in Glasgow; and I am able to give, from a letter with which Dr. Roxburgh has favoured me, the story of his connection with St. George's. Dr. Roxburgh affectingly closes his letter to me in these words: "Alas! the stage of life is now deserted by almost all whom I was wont to love and revere in the days of my youth; and I feel as if in my own case the tale must soon be told, and the

actor quit the scene, and pass through the curtain that divides the visible and invisible worlds."—I am only prevented by the rule upon which I am acting, of giving no notices of men who are still spared to us, from saying much that is in my heart of one whose services during a long and honourable ministry the Church has already recognized by appointing him Moderator of the General Assembly, and whom none who know him will ever cease to remember with regard and gratitude. Dr. Roxburgh says:—

"Mr. Martin having been counselled by his medical advisers to pass the winter of 1833–34 on the Continent, resolved to leave it to the Kirk-Session to choose one to assist in his absence in preaching the Word, and otherwise attending to the interests of the congregation. I was brought under their notice by the recommendation of Dr. Welsh, himself a member of the Session, under whose ministry I had sat when he was in Glasgow, and who did me the favour to admit me to a friendly intimacy with himself.

I had just returned from a walking excursion in the Highlands, somewhat towards the close of September 1833, when I received a note from Dr. Welsh, couched in the following characteristic terms: 'Come into Edinburgh on Saturday, and bring two of your best sermons with you. Mrs. Welsh and myself will be glad to see you at 59 Melville Street.' Wholly in the dark as to what this meant, I proceeded to Edinburgh as desired. In my modesty I did not venture for an explanation, but at length, in the course of the evening, the doctor volunteered one, so far at least as to say, 'You are to supply the pulpit of St. George's to-morrow.' This I did to the best of my ability, but still in ignorance as to any ulterior pur-

pose. The mystery was at last explained by Dr. Welsh informing me that the Kirk-Session were to meet on the Monday to decide whether they would have me as Mr. Martin's Assistant; and it was arranged that we should meet (Dr. Welsh and myself) at a certain hour and a certain part of Princes Street, in order that I might learn the result. We met accordingly, when I was informed, not without a sense of weakness on my part, and of fear and much trembling, of the onerous and responsible position to which I had been unanimously chosen.

In compliance with Mr. Martin's desire, I proceeded to occupy my post in St. George's on the 10th of October, and that very morning, when in the midst of my preparations for departing, I received an intimation of my election as assistant and successor to Dr. Peters of the Cross Church, Dundee. The church at that time was not much in favour with the Town Council, and somehow or other the latter body and the Presbytery of the bounds fell to loggerheads about the provision to be made for the assistant minister. This delayed my settlement till toward the close of February 1834, during which time I continued to serve in Edinburgh; so that my Assistantship in St. George's lasted altogether about four months.

"Having arrived in Edinburgh, I proceeded to report myself to Dr. Welsh, who at once said, 'I must take you and introduce you to Dr. Chalmers.' On meeting, the two doctors got at once into an animated conversation about College matters, while I sat silent and apart. At length Dr. Chalmers got up, saying in his heartiest manner, 'But I must speak to Mr. Roxburgh.' Then, having expressed his kind interest in me, in connection with my appointment to St. George's, where he too

was a sitter and an elder, he took me by both hands, and said with great warmth, 'My dear sir, I know well from personal experience what it is to be a stranger in a strange land myself, -- whenever, therefore, you have an evening to spare, come and spend it in the bosom of my family; Mrs. Chalmers and myself will always be happy to see you.' Of the privilege thus so heartily extended to me I scarcely ever had occasion to avail myself, as during all the time of my stay in Edinburgh scarcely a week passed in which I was not under Dr. Chalmers' roof by special invitation. This was a specimen of the kindness and consideration I experienced at the hands of very many during my brief connection with St. George's. And while I live, it will be matter of lively satisfaction and gratitude on my part that that connection brought me into the enjoyment of the personal friendship of one no less distinguished by the greatness of his heart than of his head."

The following extracts of letters from Mr. Martin to Mr. Roxburgh are very characteristic of the man :—

*Extract Letter, dated Edinburgh, 26th September 1833;*

*Rev. JAMES MARTIN to Rev. JOHN ROXBURGH.*

"The impression which you have made on that part of my congregation now in town has been very favourable, and I would fain hope may be, every day you are with them, confirmed. I beg to assure you again that they have not been accustomed to, and do not expect, and I had almost said do not like, very deep or philosophical discourses; but substantial, solid truth, clearly stated, and impressed upon the conscience and the heart: not a few of them like this, for the best of all reasons, that this alone is profitable to their souls. You will find the members of Session both kind and respectful; and I need not say to you that any hints from them will be worth attending to. They are very far from being officious in their remarks; and I have always found them the gentlest of critics and the kindest of friends.....

"You might also request Dr. Chalmers or Dr. Welsh to intimate the Sacrament,—which intimation takes place on the 20th; and perhaps it might be acceptable if one of the ministers of Edinburgh preached half the Sabbath previous to the Communion. Mr. Hunter of the Tron Church will do it.

"And now, my dear sir, I wish you farewell. I am aware you are to be in a situation in some degree trying; but in a situation where a humble desire to do the will of God, in dependence on his Divine will, will carry you through all things. I shall not cease to pray for you; and beg you to commend me to the Lord, especially in the public prayers of the congregation. Though I shall probably be far away, I trust to hear of you and from you; and if anything unpleasant meets you in your new duties, I shall do what lies in me to remove it. Farewell, and may the Lord bless you abundantly."

When he heard of Mr. Roxburgh's call to Dundee, he writes to him :—

"NICH, 21st December 1833.

".....The great Head of the Church will, I trust, provide for my congregation when you leave them; and I pray that he may go with you to bless you, and make you a blessing in the future scene of your labours. I know Dundee very well, having been for several years a minister in Forfarshire. You have a large church to preach in, and a good deal of week duty. Will you permit me to remind you, with all the duty you owe to your flock, that there is a duty which you owe to yourself; and that—to labour steadily and moderately. I cannot say that I was conscious of over-exerting myself during my season of health, nor did I labour so much as many of my brethren of weaker frame; but I often wrought unseasonably at night, and did not take proper care of myself after preaching. And if I can do nothing else at present, I think I may be permitted to warn my younger brethren against the errors from which I am now in a good measure *suffering*. Doubtless you will have your trials in the ministry, and every good soldier of Jesus Christ must endure hardness."

The following Minute was recorded by the Kirk-Session on the occasion of Mr. Martin's death :—

"ST. GEORGE'S SESSION-HOUSE, Edinburgh, 30th October 1834.

"Which day the Session met, and, constituted by the Rev. Mr. Candlish, resolved to put upon record an expression of their high esteem for the charac-

ter and of their gratitude for the faithful services of the late Mr. Martin, their pastor, whose death is noticed in the minute of the 8th June preceding. Mr. Martin having been appointed to succeed the late Dr. Andrew Thomson (a name ever dear and venerable to this congregation and to the Church), entered upon the discharge of his duties in October 1831; and notwithstanding the difficulty of supplying the loss of such a predecessor, especially under the pressure of that growing infirmity which prematurely closed his valuable labours, Mr. Martin very soon acquired a singularly strong hold upon the affections of those among whom he ministered. By his assiduity, earnestness, and devotedness in every part of his work of love—in the instruction of his flock, in the training of the young, in his soothing and sympathizing ministrations among the sick and the afflicted, by the meek and unobtrusive graces of his saintly character, by his faithfulness in giving all seasonable counsel and admonition and consolation, and by the charms of his cordial and affectionate fellowship with his people in the Lord—he remarkably endeared himself to all their hearts, and was loved in proportion as he was known; and there are many who, in regretting their deprivation of a most conscientious pastor, feel his loss as of a personal friend and brother.

“Mr. Martin, very shortly after his Induction, became subject to the insidious approaches of his fatal malady, which, gradually and steadily gaining ground upon his constitution, compelled him at last, after many a sore struggle with his increasing weakness, to relinquish the attempt to persevere in the discharge of his arduous duties. By medical advice, he sought the warm and more genial climate of Italy. But it was too late. He had been willing to spend and to be spent in his Master's service, and had not been persuaded reluctantly to retire from his post till the disease had advanced too far for human skill or human resources. He died at Leghorn on his way home, soothed by the kind attention of some of his hospitable countrymen there, and enjoying in his last moments the sympathy of a clergyman of the English Church like-minded with himself.

“The Session reflect with grateful satisfaction on the uninterrupted harmony and good understanding which subsisted to the last between them and their late pastor; and while they record their sense of his kind and friendly regard as shown in all their personal intercourse, it affords them a melancholy pleasure to think that his last communication to them, very shortly before his decease, was in terms strongly and warmly expressive of his continued confidence, and gratefully acknowledging their endeavours to fulfil his own wishes in promoting the interests of his people and congregation.

“The Kirk-Session of St. George's desire to record their unanimous and

most cordial satisfaction with the Memoir and Remains of their late pastor which Mr. Paul has recently published, and their gratitude to the Editor who promptly undertook and has thus faithfully executed the work of preparing them for the press. They sympathize with Mr. Paul in the melancholy yet soothing gratification which he must have experienced while discharging this sad office of friendship to one whom he knew intimately, and esteemed and revered and loved deeply. They almost envy him the privilege of retracing, with emotions of mingled regret and pleasure, the many beautiful and admirable features in the character of so dear a friend, so amiable a man, and so devoted a saint of God; and they beg to congratulate him on his success in presenting an exact and delicate portrait of the mind and heart of one who breathed much of the very spirit of the Master whom he served. They entirely approve of the very judicious selection made from Mr. Martin's papers and discourses, in themselves full of Christian truth and love, which will exemplify his usual style of preaching—earnest and affectionate and deeply experimental—and which must recall to many a reader recollections of the most sacred and overpowering tenderness. It is well that one who at such time could ill be spared from among the champions of the Cross, should yet live in the vivid memorial of his worth, and though dead should yet speak. And it is well that the task of exhibiting such a character in his life and writings should have fallen to a man of kindred and congenial spirit, united to him by the closest bonds of Christian brotherhood.

“Mr. Paul has done the world a service by presenting this picture of evangelical holiness in a garb and manner which must please the most fastidious taste. He has enriched his narrative with many striking and original views of practical religion; and he has conferred an inestimable favour on many who, remembering Mr. Martin as a pastor, a friend, a comforter, a father in the gospel, will prize and ‘cherish so true a likeness and so touching a relic.’

“The Session unanimously approving of the foregoing statement, directed that it should be inserted in their Minutes, and that the clerk should transmit a copy of it to Mr. Paul.”

Mr. Roxburgh having left St. George's for Dundee, another Assistant became necessary; and a new name appears in connection with the congregation—a name which, as long as heart and memory are awake, will dwell with us in grateful and admiring and loving remembrance.

Mr. Robert Smith Candlish had for a time been Assistant in St. Andrew's, Glasgow, of which church Mr. Gibb was minister; and subsequently had been Assistant at Bonhill to Mr. Gregor.

During 1833, while at Bonhill, Mr. Candlish had formed the idea of going to the Colonies; the Church having become more alive to the duty she owed to her expatriated members, and Dr. Burns of Paisley having given himself with characteristic enthusiasm to creating an interest in this matter, and securing suitable ministers for the work.

Mr. Candlish wrote to Dr. Burns, offering himself for service in the Colonies; and he was actually appointed to Ancaster, in Canada. It would appear to have been stipulated that he should go at once; but to this he objected, on grounds of duty and obligation to the aged Minister whose Assistant he was at the time. I give Mr. Candlish's letters, which are so like himself in devotedness and generosity of feeling.

But, from the Life of Dr. Cunningham, it appears that Mr. Candlish's name was mentioned at this time in connection with the vacant parish of Old Kilpatrick. The two great men who were in so great a measure to shape the destinies of the Church had not met as yet, nor apparently known much about each other; for Dr. Cunningham states his desire to get the Parish of Old Kilpatrick himself, in order to keep out a Moderate of the name of Candlish!

Mr. Candlish wrote to Dr. Burns:—

“BONHILL, 30th March 1833.

“REVEREND SIR,—Knowing the interest which you take in the settlement of Christian churches in British North America, I take the liberty, though a

stranger, of addressing you on the subject. I am disposed to regard that country as an interesting field of ministerial labour; and as I understand that at present there seems to be a call for additional labourers there, I beg to express my desire of serving the great Head of the Church in any part of his vineyard where a fair opening may appear, and my willingness accordingly to accept of any appointment which may hold out the reasonable prospect of professional usefulness and respectability.

"I have been a preacher of the gospel now for about five years, during nearly four of which I have been regularly engaged in the discharge of pulpit duty, and latterly of parochial duty also, as an Assistant in Glasgow, and in my present situation. I hope, therefore, that I may be in some measure warranted in my wish of forming a more intimate and permanent connection with a congregation of my own.

"Rev. Dr. BURNS."

"BONHILL, 13th April 1833.

"Though not bound to remain for any definite period, I am unwilling suddenly to desert my post; and there are considerations which make me feel that by leaving this place immediately and without some little preparation, I should not only put the minister to serious inconvenience, but materially incommode and perhaps injure the congregation. I have received great kindness from Mr. Gregor, and it would ill become me to do anything in this affair without consulting, as far as possible, his feelings. I know that he will be averse to part with me; and I should wish that he had such previous notice of my intention as might enable him better to dispense with my services. I may mention, too, that within these few months I have, with Mr. Gregor's concurrence, begun to adopt measures for the more effectual discharge than hitherto of parochial duty here; and I feel myself in some degree bound to see these measures carried into effect—at least, so far as to prevent them falling to the ground in the event of my going away. The works and plans which I have begun I should like to leave in such a state that any one coming in my place may without difficulty take them up."

So very nearly was Scotland losing the marvellous services of this young minister!

But another field of labour was also in Mr. Candlish's option at this time. He had preached in Regent Square Church, London, then vacant; but had certainly not in view any permanent

settlement there. But William Hamilton and James Nisbet knew good preaching—few knew and loved it better or so well—and accordingly Mr. Candlish was offered, on the part of the congregation, the pulpit of Regent Square. The correspondence which ensued, and which I have been privileged to see, was interesting and characteristic; and I give the closing letter of Mr. William Hamilton, as showing the mutual affection and respect with which the negotiations closed.

We all know that next to the pulpit of St. George's, none had a warmer place in Dr. Candlish's heart; and on that sad day when he preached James Hamilton's funeral sermon, himself at that time in great feebleness, but desirous to testify his unchanged love for that congregation, and his profound admiration for his accomplished and honoured friend who had gone, he said to the mourning people: "It is now some four and thirty years since I first made the acquaintance of the Regent Square congregation, and narrowly missed being myself their pastor."

The following is the closing letter of the correspondence:—

"LONDON, 21st May 1854.

"MY DEAR SIR,—I have received your favour of the 11th to my brethren of the Session of the National Scotch Church, and they fully appreciate the circumstances which have induced you to decline the offer which they made to you. They lament the loss of your valuable services; but they rejoice with me that you have been called upon to occupy such an important station in the Church, and that you will have such a noble field for the exercise of your talents in promoting its best interests. Most cordially do I congratulate you upon your extraordinary success; and it is and shall be my fervent prayer that you may in every way be fitted for the faithful discharge of the solemn and important duties which will devolve upon you, and that you may be a blessing to your own congregation and to the Church in general. You

have been brought forward at a most important period in the history of your Church, when wisdom, boldness, and uncompromising faithfulness are required to defend her against the attacks of the many able and bitter enemies with which she is surrounded; and I trust you will be enabled to employ the superior talents with which you have been blessed, in the way which shall most effectually promote her highest and best interests. I shall be happy to hear how your case proceeds with the Town Council and the Presbytery. I suppose you will have no difficulties to encounter, and that your ordination will not be long delayed. Our worthy friend, Mr. Gillespie, will deliver this to you; and I beg to refer you to him for all particulars regarding the circumstances and prospects of our church,—and if you can suggest anything to him for our advantage, I shall be glad. We are rather disheartened at our disappointments; but we have still the firm conviction that God in his own good time will send us a pastor after his own heart. We shall be happy, whenever circumstances permit, to renew our intercourse and connection with you; and it will afford me sincere pleasure to hear of your welfare, and to be instrumental in any way in promoting it. Mrs. Hamilton unites with me in kindest remembrances to you; and I ever am, my dear sir, yours very truly,

“WILLIAM HAMILTON.

“REV. ROBERT S. CANDLISH.”

It would seem to have been at the instance of some of the St. George's Session, and especially of Lord Moncreiff and Mr. John Shank More, who had heard of Mr. Candlish's gifts, that he came to Edinburgh to succeed Mr. Roxburgh as Assistant to Mr. Martin.

In Mr. Roxburgh's letter to me, which I have already quoted, he says :—

“When matters were at length in train for my settlement in Dundee, I of course intimated the fact to the Session of St. George's; on which Dr. (then Mr.) Candlish was brought on the field, at the instance, it was understood, of Lord Moncreiff. But his own conspicuous merits, after a brief trial of his gifts, made him wholly independent of any recommendation from others, however influential and respected. Then began that brilliant career, the lustre of which went on, ever increasing with his years, making his path as the shining light that shineth more and more unto the perfect day. It

needed no prophetic gift to foresee what the end would be; and I used to tell him so—a circumstance to which he referred in a message sent to me from his dying bed by his son. ‘Tell him,’ he said, ‘I remember our long walks together by Cramond Bridge, when he used to say I would be Minister of St. George’s, and I could not believe it.’”

I find, on referring to the municipal records of Edinburgh, that on the 18th March 1834, Lord Moncreiff and Mr. Learmonth of Dean applied, on behalf of the congregation of St. George’s, that Mr. Candlish be appointed Colleague and Successor of Mr. Martin, there being then a probability of Mr. Candlish leaving Edinburgh altogether. Whether this contemplated movement was still the Colonial plan already referred to, or the Regent Square one, I cannot trace; but on the 13th May 1834, a letter in name of the elders—signed by Lord Moncreiff, Mr. Learmonth, and Mr. John Thomson—was addressed to the Town Council, stating that Mr. Martin had no hope of resuming his duties, and requesting that Mr. Candlish, who had for three months officiated as Assistant, be appointed Colleague and Successor,—adding, “who is most acceptable to us, and whom we know to be highly acceptable to the congregation.” They further stated that the proposal had the approval of Dr. Chalmers.

On 20th May 1834, accordingly, a presentation was made out in favour of Mr. Candlish as Assistant and Successor to Mr. Martin,—the Lord Provost (Spittal), Dean of Guild (Macfeat), and Convener (Banks), “to prosecute the matter before the Presbytery.”

The death of Mr. Martin a week afterwards, arrested proceedings in this form. On the 1st of July the Town Council, on the motion of the Lord Provost, agreed to make a supplement-

ary presentation in consequence of doubts as to the validity of the preceding one. The supplementary presentation bears that it is "without hurt or prejudice to the said presentation, but in confirmation and corroboration thereof and in supplement thereto."

Mr. Candlish was not ordained Minister of St. George's until August 1834, on the 17th of which month he preached his first sermon as Minister of the congregation, from the words, "One soweth, and another reapeth,"—a sermon which he re-cast and re-wrote during the last year of his life.

Very early in his Ministry began those demands upon his service and strength, which grew and multiplied until not only the care of all the churches, but the burden of many cares besides, was laid upon him. Within a few weeks after his ordination, in September 1834, he preached a sermon on behalf of the Ladies' Auxiliary to the Gaelic School Society; and this sermon, from the text, Acts xvii. 23, "Whom therefore ye ignorantly worship," which he printed by request, was his first publication.

The first meeting of Kirk-Session under Mr. Candlish's Moderatorship was held on 26th October 1834; and on the 30th of the same month the Kirk-Session's Minute on Mr. Martin's death was recorded, bearing intrinsic evidence of its authorship.

In the close of that year the new minister gave unmistakable evidence of the spirit in which he entered upon his work, by taking action in regard to a preaching-station in St. George's Parish; this being the first of those Church Extension and Territorial efforts in connection with our congregation which were a grand feature of Mr. Candlish's ministry. The building

he had in view for the purpose was in Young Street, and belonged to the "Unitarian Society," from which in due time it was purchased.

Mr. Alexander Moody—now Dr. Moody Stuart—had been acting as a Missionary in Holy Island, near the coast of Northumberland, a lonely and primitive spot, where fruits of his labours, forty years ago, are still to be found. Mr. Candlish had heard him preach, and, having secured the building in Young Street, secured the man to occupy it as preacher. Mr. Moody Stuart came to Edinburgh in January 1835, preached for about two months on Sabbath evenings in St. George's, and subsequently entered upon his duties in Young Street, which in its origin was not intended to be more than a parochial preaching-station. He had not been long in harness before an event occurred which seemed to be about to bring his work there to a close.

Mr. Alexander Dunlop and others, interested in Stockbridge as a field of labour, had contracted to purchase a church there from the United Presbyterian congregation, who contemplated leaving it. The arrangement was understood by Mr. Dunlop to be practically concluded, and he offered the appointment as Minister to Mr. Moody Stuart. It was accepted by him.

He mentioned to a very admirable and excellent lady, Mrs. Buchanan, widow of the well-known minister of the Canongate, who worshipped in the Young Street Church, the step he had taken. She met him with the inquiry, "Why cannot we have a church of our own on a similar footing with the contemplated Stockbridge one?" Mr. Moody Stuart replied it was out of the question; many difficulties stood in the way, and not the least of these was that it would cost £2000 to make the

Young Street building suitable for a permanent place of worship. Mrs. Buchanan's answer was, "Call upon me to-morrow about this matter." Mr. Moody Stuart did so; and Mrs. Buchanan, exacting a promise of strict secrecy, handed to him the needed sum. The secret was well kept, and I suppose was known to no one else, (Mr. Candlish possibly excepted,) until after Mrs. Buchanan's death.

Meanwhile a difficulty had occurred about the Stockbridge building; which the United Presbyterians resolved, after all, to retain, and which is known as Dean Street Church to this day. Mr. Moody Stuart remained in connection with St. George's Church—went with his people temporarily to the Straiton Gallery or Bazaar in Wemyss Place, on the site of which now stands St. Stephen's Free Church—the church in Young Street was built: and this is the history of St. Luke's.

Still it was only a preaching-station, and it was not without much difficulty in the Presbytery, and even in the Kirk-Session of St. George's, that it was created a *quoad sacra* parish, and Mr. Moody Stuart was ordained its Minister, in 1837. The church had one thousand sittings, and in letting them a preference was given to those resident in St. George's Parish, and chiefly to those in the eastern portion of it. To the great delight of Mr. Candlish and Mr. Moody Stuart, about seven hundred of the sittings were taken by parishioners, and the whole movement was crowned with complete success. The church was really built through the efforts of Mr. Candlish, the liberality of Mrs. Buchanan, and the influence of those attached to the Evangelical party in the Church, and at the Disruption no attempt was made to interfere with Mr. Moody Stuart or his congregation.

Four years after that event, however, in 1847, the Established Church claimed and took the building. It was a melancholy stretch of power, without any compensating high motive, for the church continued unused and unoccupied for some years.

Mr. Moody Stuart and his congregation meanwhile worshipped in Queen Street Hall, until their present church in Queen Street was built. During the eighteen months preceding the Disruption, Mr. Moody Stuart had to go to Madeira in search of health. The Rev. William Burns, latterly the true-hearted Chinese missionary, acted as his substitute in St. Luke's; and a work of revival, the memory of which remains deep and strong with many of us, occurred at this time. Living in George Street, immediately behind St. Luke's, I can recollect the crowded meetings, the open windows of the church in the long summer evenings, and the singing of psalms till nearly midnight.

The Minister of St. Luke's, Dr. Moody Stuart, still remains among us—an honoured name in our Free Church.

In the following year, 1836, we find the Moderator of the Kirk-Session of St. George's intimating to them that arrangements had been made by him to open a female school in William Street, and that the expenses were already provided for.

In this same year, however, the first of a series of occasions during Mr. Candlish's ministry arose, which threatened the termination of his connection with St. George's.

A new church had been built at the north-east part of Edinburgh to accommodate the increasing population in the district of Greenside. The Town Council had in view for the charge three ministers of note—Mr. Charles Brown, Mr. Guthrie, and Mr. Cooper of Burntisland. Some difficulty arose in making a

selection; and the Town Council solved it by issuing a presentation on 19th July 1836 in favour of Mr. Candlish. The burden of St. George's was pressing too heavily on a young minister of thirty; and Mr. Candlish regarded with much favour the opportunity of securing a smaller congregation and parish as the scene of his labours.

The Kirk-Session of St. George's met without delay, and resolved to "represent to the Presbytery the serious evils likely to result from the proposed translation, and the importance of retaining Mr. Candlish's services in his present charge." I have been privileged to see a letter from Mr. Candlish to Mrs. Candlish, of date 1836, discussing the whole question—a letter of singular tenderness, simplicity, and humility—in which he announces his decision, after consultation with Dr. Cunningham and Dr. Robert Buchanan, to remain in St. George's.

The Kirk-Session were greatly relieved by his resolution; and from this date a succession of Missionary Assistants—to some of whose names I shall refer—to some extent lightened the minister's burden.

It was in the autumn of 1836 that Mr. Andrew Bonar, now the Minister of Finnieston Free Church, Glasgow, became Missionary Assistant in St. George's. The Church in Scotland contains few men more learned, and none of more rare devotion or more attractive character. Dr. Bonar writes to me:—

"5th March 1874.

"It was *November 1836* that I came from Jedburgh (where I had been for eighteen months partly as a friend and partly as a missionary with Mr. Purves) to be missionary in *St. George's Parish*. So far as I can remember, I was the first missionary. *Rose Street* and *William Street* (the school-room in each of these streets furnished a place of meeting) were the back-bone of my mission-

district. The *hostlers* in these streets formed part of my charge: there was service for them at four o'clock Sabbath afternoon; and sometimes there might be 4, sometimes 12, sometimes 20, or even more, who came. Occasionally Dr. Candlish preached in the school-rooms referred to. When about to begin my work, I asked him, 'Will you tell me how I should go about visiting here, and what meetings I should hold on week-day and Sabbath?' In his own way he replied, '*I'll tell you nothing.* Find out for yourself what may be best. Your way will be opened up for you.' And so I was left entirely free to do less or more, and to take any way I pleased. He liked me to call in upon him in a morning now and then (he was not so busy then) to report anything going on in the district. If I had a case of sickness that seemed to fall to his hand more than mine (e.g., some member of the congregation), I was welcome to call even on Saturday; and sometimes he most kindly told me what his lecture was to be, and would say, 'Now, does this look fanciful?' or something to that effect.

"As to *incidents*. It would require a little more time than I can get, I fear, to recall anything of real interest to you. He introduced me to my charge at *Collace*, preaching on 2 Cor. v. 11: 'Knowing therefore the terror of the Lord, we persuade men.' That day his sermon shook the self-confidence of an old lady who came to hear, and filled her with concern. In those days his *love* for Robert M'Cheyne was very interesting. You know how it was his anxiety for Robert M'Cheyne's health that led to the idea of the Mission to the Jews and the visit to Palestine. I have the first draft of the *Petition to the Assembly* to undertake a *Mission to the Jews*, in Dr. Candlish's handwriting."

On the return of the Deputation from Palestine, Mr. Bonar preached in St. George's on 17th November 1839 in the morning, and Mr. M'Cheyne in the evening. I remember still the youthful figure of M'Cheyne in the pulpit, and the dense crowd filling every passage, and even the pulpit stairs.

On Mr. Bonar leaving Edinburgh for Collace, he was succeeded as Missionary, in September 1838, by the Rev. John Mackenzie, subsequently of Ratho Free Church, and now resident in our city. Mr. Mackenzie remained only three months in this capacity, having through the influence of Mr. Candlish,

as he tells me, received a presentation to Dunkeld. He too has a vivid recollection of the Rose Street work, in connection with which Mr. Candlish and he formed an enduring friendship.

The brief period for which the various missionaries remained was easily accounted for. Patrons and congregations coveted the men who were fellow-workers with the zealous and able Minister of St. George's.

A young man who had just been licensed, and had preached his first sermon in the Rose Street mission-room when Mr. Mackenzie was in charge of it, was appointed his successor in December 1838. James Hamilton, a name for ever memorable in the history, not of the Presbyterian Church only, but of the Church of Christ in our land, was the new Missionary. Between Mr. Candlish and his Assistant a friendship arose, which grew and strengthened, and which deepened into admiration and love and reverence on both sides, as the years rolled on. They were only directly associated in connection with St. George's for a few months, Mr. Hamilton being appointed, in March 1839, to Abernyte, as Assistant and Successor to the aged minister there. From Abernyte to Roxburgh Chapel, Edinburgh, and thence to Regent Square Church, London, were rapid changes.

Had I not, through the favour of this Association, had the opportunity of sketching Dr. James Hamilton's life and work not long ago, I would have gladly seized the occasion to do so now. But it is enough to say that the bright and genial man, who, often amidst much physical weakness, preached with a grace and acceptance all his own—wrote with a culture and refinement perhaps unequalled—and laboured with a zeal and self-

sacrifice altogether admirable—passed away in November 1867, in a peace profoundly tranquil, and amidst the deepest regrets and sadness.

It was my great privilege, while resident for a few years in London, to know him intimately, and to be closely associated with him. To those who did not know him personally, it were vain to attempt to describe the charm which intercourse with him possessed, or the tenderness and grace which characterized his whole demeanour. His bright smile, his genial strokes of humour, his exuberant fancy, and the living piety which marked his life and conversation, were as unique as they were attractive.

The next Assistant was Mr. MacVicar, who was soon ordained by Mr. Candlish to the charge of a congregation in Ceylon; from which he returned, when vacancies were plenty, in 1843, becoming Minister of the Parish of Moffat; which office he still holds.

Mr. MacVicar's successor was a man of very admirable powers, ungrudgingly consecrated throughout his life to the service and cause of Christ. Mr. Islay Burns belonged to a family whose name is, perhaps, more than that of any other single household, associated with the Church of Scotland. A man of great accomplishments, of rare piety, and of devoted spirit, he succeeded Mr. M'Cheyne as minister of St. Peter's, in Dundee. He subsequently became Professor of Church History in the Free Church College of Glasgow; and died in May 1872, at the comparatively early age of fifty-five, very deeply lamented.

After a brief service by Mr. Irvine, whose future career I have not been able to trace, Mr. Andrew Halkett became Mis-

sionary. In 1843 the Crown appointed him to the Parish Church of Brechin, vacated at the Disruption. He is minister of Brechin to this day.\*

The Rev. John Miller assisted Dr. Candlish for a time, not only in parish work, but in his labours and correspondence connected with public ecclesiastical affairs. Mr. Miller was a man of vigorous mind, many accomplishments, great enthusiasm, and indomitable perseverance. He became classical tutor in the New College, and ultimately entered upon the management of an Academy near Jedburgh. Just as the sun began to shine upon his somewhat chequered life, he died suddenly, in February 1855; not much above forty years of age.

It may be suitable to refer here to some of the Elders of St. George's during the period of which I now write.

Of the Elders of St. George's from 1814 to 1843, no fewer than four were, or became, Judges of the Court of Session: Lord Pitmilley and Lord Moncreiff, who have passed away; the Lord Justice-Clerk (Lord Moncreiff) and Lord Ardmillan, who are still spared to adorn, by their great abilities and sterling worth, their high positions.

There were in that Kirk-Session many men of note; but the outstanding man, beyond all question, was the late Lord Moncreiff. A great lawyer, a great master of argument, an enthusiastic Presbyterian Churchman, and a man of the greatest weight of character, he was an ornament and defence of any cause he espoused. In the Church Courts his influence was deservedly great, not only from his knowledge and experience, but from his

\* Mr. Halkett has died since this lecture was delivered.

transparent candour and forcible utterance.\* From his extreme conscientiousness and regard to what was right, Lord Jeffrey used to call him "The Whole Duty of Man." His form and features seem to some of us as familiar now as they were ere he passed away more than twenty years ago, and left a great blank in public life and in private friendships.

Three Lord Provosts were connected with the Session,—Mr. William Trotter, Mr. Kincaid Mackenzie, and Mr. John Learmonth of Dean.

Of the University, James Pillans, Professor of Humanity; John Shank More, Professor of Scotch Law; and Allan Menzies, Professor of Conveyancing—were elders.

Mr. Robert Bell, Procurator of the Church of Scotland, and his brother, Mr. Joseph Bell, surgeon—names familiar to us who are privileged to have descendants of the latter as office-bearers—were energetic and valuable members of the Session.

Mr. George Sinclair, younger of Ulbster—afterwards Sir George—was not only a member of Kirk-Session, but a most energetic and active man in Church affairs. He was very early a vigorous opponent of Patronage; and, when in Parliament, used his influence, which was very considerable, to interest the Government and the House of Commons in Scottish Church matters. He did not, as was expected, leave the Established Church in 1843; but he did so eight years afterwards, again joining the Eldership of our congregation.

I mention only one other name of those who in Pre-Disruption times were elders, and who are long since gone—that of Mr. John

\* Lord Moncreiff proposed in the General Assembly of 1834 the motion to adopt the famous Veto Law.

Shaw Stewart, Advocate; a man of the highest character, both professionally and socially, who seems to have had a charm that bound to him, in singularly close ties of admiring friendship, all who were associated with him either in professional or in private life.

The successive Clerks of the Kirk-Session during these thirty years were: Robert Dundas, Esq., afterwards Sir Robert Dundas, Bart.; Walter Dickson, Esq., W.S., Conjunct-Clerk with Dundas; James Walker, Esq., W.S., Conjunct-Clerk with Dundas on Dickson's resignation; and James Pitcairn, Esq., M.D.

Of the Membership of the congregation of St. George's (1814–1843) a volume might be written of abiding interest. Probably in no single church in Scotland has there been gathered together during its history so great a number of remarkable men. Only a few can be mentioned here.

Besides the Judges who were in the Eldership, there seems to have been a gravitation of Lords of Session to St. George's. Lord Alloway, Lord Meadowbank, Lord Cunninghame, Lord Ivory, Lord Cockburn, Lord Fullarton, and Lord Dundrennan, were all seat-holders.

In Dr. Thomson's days, Dr. Gregory was a seat-holder; and during a long series of years Sir John Sinclair of Ulbster, Bart., and his family, occupied a front gallery pew.

Sir William Hamilton, with his massive head and wonderfully piercing eye, was to be seen following with rapt attention the subtle and logical processes of thought in Mr. Candlish's sermons; and near him, in the centre of the church, Sir Andrew Agnew, whose name will always be honoured in Scotland—the

warm defender of the Sabbath—and in every respect a Christian gentleman.

The Bruces of Kennet, one of our oldest and most esteemed Scottish families, were steady friends of, and worshippers with, the congregation.

The tall form of Mr. Alexander Cleghorn—father of an esteemed elder of the Free Church dear to many of us\*—and Mr. David Cleghorn, Crown Agent under the Liberal Governments of the day, were to be seen always among us.

During the ministry of Mr. Martin, and afterwards, Dr. Chalmers was one of the people of St. George's; the great head and heart of the man delighting in the intellectual and spiritual tone and teaching of Dr. Thomson's distinguished successors.

Dr. Welsh was greatly beloved by the whole flock of which he was a member; his weight of character and genial nature, not less than his preaching power, making him always a welcome sight in the pulpit. I have a vivid remembrance of many solemn services conducted by him; and specially of a Communion sermon preached in St. George's Church, on a still Sabbath evening in early summer by him, his text being, "The Master is come, and calleth for thee" (John xi. 28).

Any account of St. George's and its people would be incomplete without a reference to a singular man whose presence in the Church became very familiar, and at last ceased to excite much observation. His name, I believe, was Sheriff; but it is no matter what his name was, as everybody came to know him as "Dr. Syntax."

\* Sheriff Cleghorn has since died, largely and lovingly lamented by many friends, and sorely missed in connection with every good work.

A tall, thin man, with long white greatcoat, the collar generally rising above his ears, and with Hessian or other long boots reaching nearly to the knee, his appearance was somewhat startling. He haunted lecture-rooms and churches. In St. George's he used to stand in the front gallery, right opposite the pulpit, with ink-horn, pen, and large note-book, in which he made clever sketches of the lecturer or preacher, as the case might be. He took a fancy to stand for a time in a niche at one side of the Church, on the floor of the building; and he always left the Church early, and took up his place with a sort of military air at the gate of the Charlotte Square Garden, watching the congregation dismissing. Others besides myself will remember a dark November afternoon when there were no lights except those at the pulpit; and a sudden rasping noise aroused attention to Dr. Syntax, who was drawing a lucifer-match and lighting up a candle on his own account in his usual gallery seat.

I return to Mr. Candlish.

The Church's troubles were now accumulating, and all the wisdom and energy of her best men were needed in her defence. Mr. Candlish took no prominent part in Church Court business until he delivered his speech in demolition of an insidious middle motion, made by Dr. Muir of St. Stephen's, in connection with the debate in 1839 after the decision in the Auchterarder Case. Dr. Robert Buchanan has told us, in the speech in which he proposed Dr. Candlish as Moderator in 1861, the history of that effort.

"I remember," Dr. Buchanan said, "as if it had been yesterday, though it is nearly quarter of a century ago, writing an

urgent letter to the then comparatively youthful Minister of St. George's, entreating him to be prepared to take part in the proceedings of the Assembly of 1839, which it was known was to be an Assembly of vital importance to our cause. Up till that time no fitting opportunity had occurred of bringing into the arena of ecclesiastical discussion those extraordinary powers he subsequently exhibited, and the fact of his possessing which, from the very first, no one doubted but himself. His answer assured me he was no speaker, and that he could be of no use in a debate; and concluded with these words—'Novus homo et inexpertus, non loquor.' The Assembly met, and it really seemed as if he had been determined to keep his word. At length the grand question of the day came on—the decision of the House of Lords in the Auchterarder Case, and the consequent duty of the Church. One motion had been made, openly betraying the independence, in matters spiritual, of the Courts of the Church, and which had been met by the noble counter-motion of Dr. Chalmers. Thereafter a third motion had been made, affecting to uphold that independence, but entirely surrendering both it and the rights of the Christian people along with it. It was that hollow middle motion that first opened the mouth of Dr. Candlish; and the masterly speech in which he tore the mask from it, and scattered to the winds the arguments of its supporters, placed him at once in the front rank of our public men in the great controversy of the Church. If that noble speech has ceased to be as memorable as once it was, it is just as the first speech of a Thomson or a Chalmers, of a Moncreiff or a Jeffrey, of a Canning or a Brougham, may have become less memorable amid the blaze of that wonderful and pro-

lific oratory which these great masters of debate subsequently poured forth upon the world."

After this the Minister of St. George's was in the thickest and hottest of the fight; and the marvel is, that, with such a burden as he then bore, constitution and health did not break down.

It is no part of the purpose of this sketch to speak in detail of the Ten Years' Conflict, although a reference to it is of course essential in saying anything of Mr. Candlish.

The work in St. George's was enormous. The preparation weekly of two such elaborate and powerful sermons as were delivered Sabbath by Sabbath from its pulpit; the visitation of the sick; the classes, which were maintained with great efficiency—(I recollect well the Saturday class for young men, which was considered rather an encroachment on the rights and privileges of those of us who were at School and College); the oversight of Mission and other Congregational work,—were of themselves enough for the strongest man.

But if we add to these Mr. Candlish's labours in connection with religious and benevolent efforts, and, above all, the anxious and exhausting work involved in the Church's public affairs, the burden was overwhelming.

In 1839, Mr. Candlish moved in the Kirk-Session to revive the office of Deacon in the Church; and the subject was postponed meeting after meeting by some of the elders craving delay, until at length it was allowed to drop. There must have been some reason for this movement; and it has a little light thrown upon it by a curious motion in the Kirk-Session, by Mr. Joseph Bell, that a fine of one shilling be imposed upon all

absentees from meetings of Kirk-Session. The elders had evidently been remiss in attendance ; and the proposal to have Deacons, and to fine absent Elders, wrought, we shall hope, the needed improvement.

The first list of Districts, and of the Elders allotted to each, and the first Abstract of Accounts connected with the financial affairs of the congregation, were printed and circulated in 1840. The figures which the Abstract presents contrast strangely with those which we are now accustomed to in our Annual Report, and yet St. George's was then considered by many as a model of liberal giving in every good cause. Evidently, however, Mr. Candlish did not think so ; for in a printed Address to the Congregation sending out the accounts, he says : " When we compare the loud call of Christian duty on the one hand, with the small amount of Christian sacrifice and self-denial on the other, there is every cause for our being humbled in the dust. Even in comparison with other congregations in our own and other Churches—in comparison with a single poor congregation of negroes in the West Indies [to which he specially referred]—our Missionary Balance Sheet presents a mortifying contrast."

The St. George's Collection for Foreign Missions in 1840 was £63, 8s. It is now, in 1873, £483.

It is fair to add, however, that the congregation of the New North Church, under Dr. Charles Brown's pastorate, united with St. George's for a time in raising a sum yearly for the maintenance of a special missionary in the Eastern field. But the whole Congregational Collections for Assembly Schemes in 1840 amounted only to £614. At this time, however, a sum of £500 a year was by arrangement paid to the Charity Work-

house from the weekly collections in St. George's, that annual sum being fixed, on the average of past years, for the support of the poor.

The Annual Collections, excluding seat-rents, which were payable then as now, are in our congregation this year about £6000.

In the year 1841 the University of Princeton conferred the degree of D.D. on Mr. Candlish.\*

In this year it once more appeared as if the tie between Dr. Candlish and St. George's were to be broken. It had been arranged by the Crown to erect a Chair in the University of Edinburgh of Biblical Criticism and for the study of Biblical Antiquities. It was resolved, moreover, to appoint Dr. Candlish as first Professor; his income being partly secured by a simultaneous appointment to one of the Deaneries of the Chapel Royal. The announcement was hailed with immense satisfaction, the all but universal feeling being that there was no man in the Church at all to be compared with him in fitness for dealing with these special subjects.

Meanwhile, however, the Strathbogie ministers had been deposed by the Assembly; and Dr. Candlish, acting along with such men as Dr. Gordon, and by instructions of the General Assembly, had preached in Huntly Parish, in the face of an Interdict served upon him by the Court of Session; which, leaving its own sphere of lawful and recognized power, attempted to interfere with the free preaching of the Gospel. A friend tells me he heard Dr. Candlish preach his sermon in Huntly—in the

\* Not until 1865 did the University of Edinburgh confer on him a similar degree—a discreditably late recognition of one of the greatest Scotchmen of his time.

open air, I think—from the text, “The prince of this world cometh, and hath nothing in me” (John xiv. 30).

Few more humiliating passages have occurred in our Scottish history than in connection with these Interdicts and what followed them. They were openly and righteously defied, and yet no one moved a finger to follow them up. The Assembly appointed a Special Commission to charge themselves with the arrangements for sending ordinances to the Strathbogie Parishes, and every member of that Commission was practically a party to these breaches of Interdict. The Commission consisted of Drs. Chalmers, Makellar, Patrick Macfarlan; Messrs. Robert Bell, Earle Monteath, Alexander Dunlop, Bruce of Kennet, Craufurd of Craufurdland, and Alexander of Ballochmyle,—some of the flower of our Scottish Ministers and Elders at that time. Meanwhile, in the House of Lords, language was used towards the Ministers of the Gospel in Scotland every way unworthy of that august assembly; and following upon all, Dr. Candlish's appointment to the Chair and Deanery was cancelled.

The Earl of Aberdeen in the House of Lords called the attention of Lord Normanby, the Home Secretary, to Dr. Candlish's appointment to the Professorship in the following terms, the language being studiously offensive :—

“The Professorship has been conferred,” he said, “on a person who has violated the law.....The individual thus selected was one of the most active and persevering of the agitators who had appeared in Scotland during the last three years.....It might easily be proved that the person on whom this preferment has been bestowed was not the most eligible that could be found for the situation.....Undoubtedly he was not pointed out on account

of any extraordinary ability as the individual who ought to have been placed in the situation."

After referring to Dr. Candlish having preached in Huntly, notwithstanding the Interdict, his Lordship adds: "The agitation of these incendiaries had more or less unsettled the minds of the people.....and this gentleman, this Professor of Biblical Criticism, if dealt with by the Court in the same way as any other person, would be immediately sent to prison, where he would have leisure to compose the syllabus of the first course of his lectures."

Such was the style of debate considered becoming by Lord Aberdeen in the House of Peers.

Lord Normanby, in replying, stated that "the information which he had received with respect to the merits of Dr. Candlish was very different from that which had been supplied to the noble Earl;" but went on—not very ingenuously, it is to be feared, for there is strong evidence to the contrary—to say that no such appointment as the noble Earl referred to had been made.

Dr. Candlish was not the man to allow a proceeding of this kind to pass *sub silentio*. In a letter addressed to Lord Normanby, he rebukes, with a dignity and eloquence contrasting in the most striking way with the passionate and abusive language used in the House of Lords, the action of the Government, pointing out its grave character and its probably graver consequences.

Dr. Candlish says :—

"My Lord, I have nearly done. If I have been led further into the general argument of our case than might seem necessary for my own particular vindication, it is because I am chiefly concerned, not about any personal wrong that may be done to me, but about the harm which the Church may sustain in her arduous struggle for the great principles, for acting upon which

I am injured and calumniated. For myself, I can consent to bear the loss and the reproach. I am not very ambitious of the promotion which is denied me. Had I obtained it, I think, by God's blessing, I might have rendered some service, in the promotion of theological learning and the training of young men for the ministry. But, in a worldly view, I would have been none the better for the change; nor would I have been at all more sheltered from any storm that may be coming on our Church. As to the means by which I have been defeated, I am very indifferent. The petty manœuvres of a certain class of busy-bodies I may well overlook; and in regard to the calm and courteous sarcasms uttered in high places against me, I feel that I best consult my character, and the dignity of my office, by leaving them unanswered. With your Lordship's language concerning me, I have no fault to find. You have treated me with respect. I am persuaded, therefore, that you will believe me when I take leave humbly to repel the charge of being a reckless, lawless agitator. I have, indeed, taken my share in the discussions which have been going on. I have been called not unfrequently to address my fellow-countrymen. But your Lordship may learn something of the spirit in which I have sought ever to speak and to act from those who know more of my manner of life than some members of your Lordship's House, who have done me the honour to abuse me.....

"The clamour against us, as breakers of the law, which we hear incessantly reiterated by the common tribe of our opponents, to whom mere sound is instead of sense, and a ready word instead of argument, does not now greatly move us. But it becomes serious when, in the most august and highest assembly of the realm, it is not only on the lips of one noble Lord, accustomed always to speak ill of us, but seems to call forth a response from others in that House, from whom, as less involved in our party strife, and intrusted with official responsibility, greater impartiality and greater caution might be expected. My Lord, I humbly entreat your Lordship to pause, ere you finally commit yourself on this momentous question. I ask this not for my own sake, but for my country's. For myself, it is of little consequence whether I preach the gospel in Huntly or prepare lectures in the Calton Jail. But your Lordship may rest assured that there is a principle in this question, and a power, sufficient to stir the country to its utmost depths. It is a vain imagination, my Lord, of shallow and short-sighted men, to regard the question as one which may be carelessly cast aside, or settled summarily by an off-hand phrase about the law. It must arouse the attention of statesmen;—it may be when it is too late. It is no question of mushroom growth, my Lord. There is the strength of centuries in its pith and marrow, and in

its veins the life-blood of a nation of old accustomed to fear God and to honour the king."

This is the letter of a Christian gentleman.

It is gratifying to be able to say that Lord Aberdeen, ere he passed away, expressed regret at the course he had taken in regard to Scottish Church matters; and indicated, not obscurely, that he and others had been thoroughly misled by party, and, as the event proved, utterly erroneous, representations from ministers and elders in Edinburgh.

This whole affair of the Professorship gave rise to one of Hugh Miller's raciest articles in the *Witness* newspaper. Lord Aberdeen, not content with depreciating Dr. Candlish's claim to such a chair, had said in the House that Principal Lee was the only possible man. Lord Normanby very plainly told his Lordship that the Government did not consult the "Opposition" as to their exercise of Patronage. Hugh Miller, in a leader full of vivid description of Dr. Candlish's transcendent mental characteristics as fitting him *par excellence* for a Chair of Biblical Criticism, and of Principal Lee's\* absence of qualifications for this particular chair, contrasts the two names in one of the most humorous and graphic of those splendid papers which made the *Witness* a journal altogether unrivalled in its own special department and line of opinion. I give an extract in so far as it refers to Dr. Candlish:—

"What in reality are the respective merits of the two gentlemen thus weighed against each other by his Lordship? The people of Edinburgh are perhaps better qualified to decide the point than the members of the Upper House. It is now too late for even the bitterest enemies of Dr. Candlish to dispute the fact that, for at once versatility and profundity of talent—for

\* The name of Principal Lee will always be remembered with respect, as that of a man of vast learning and most amiable character.

that minute acquaintance with the knowledge and the opinions of others, in which true learning consists—and that ability of forming new combinations of ideas, which constitutes originality of thought—he stands pre-eminent—second, at least, to no man in Scotland. Even the Dean of Faculty, chary of his compliments, lest they should militate against his cause, has described him as ‘one of the most intelligent and authoritative’ of the Evangelical clergy. Good writing has been defined by Addison as consisting of thoughts, natural and obvious; and such is peculiarly the style of thinking characteristic of the mind of Dr. Candlish. Such is the versatility of his faculties, that he never wearies attention; and he ever seems suited to do that best which he chances to be doing at the time. Is the subject a metaphysical one? The hearer is struck by the nicely discriminating and subtle character of his intellect, his skill in clearing entanglements and perplexities of long standing, his singular ability of letting new light into every darker recess of the question, through vistas unopened before. Is the principle discussed one of practical breadth? There is a corresponding breadth in the discussion. Have the ratiocinative faculties been kept on the strain till they require an interval of repose? There is a green spot prepared, an arbour on the Hill Difficulty, and the period of severe thought is succeeded by the sunshiny play of a lively fancy. We question whether in Britain, or in the world, an individual could be found better qualified for a Chair of Biblical Criticism than the Minister of St. George’s. The researches of our own times, in connection with the peculiar manners and customs of Eastern nations, have thrown a flood of light on many of the hitherto imperfectly understood figures and allusions of Scripture. Dr. Candlish, one of the few scholars who keep fully abreast of the march of knowledge, is qualified to avail himself of them all. No one familiar with his discourses can doubt his intimate acquaintance with the theologians of other days. Still less can the force and originality of his own views be questioned; and if such be so unequivocally the character of his mind and the extent of his acquirements, as shown by his compositions as a city minister,—of all offices the most incessant in its demands on the time and attention,—what might not be expected from him in an Academic retirement, with full leisure to pursue in their inmost recesses those studies to which Nature has so powerfully inclined him?”

Once more the minister and people of St. George’s were reunited, and with redoubled energy Dr. Candlish pursued the tenor of his way.

But again, in 1843, the tie was nearly broken under circumstances of great solemnity. Dr. Candlish had gone to Fifeshire in connection with meetings to be held, in view of the apparently inevitable breaking up of the Church, for enlightening the people as to the real position of the Church's affairs. There being no pier at Largo, where the steamer conveyed him, the passengers were required to land in a small boat. On nearing the shore the boat upset, throwing its passengers into the water. One of the boatmen was drowned, and Dr. Candlish was got on shore not without difficulty, and in a state of unconsciousness. The restoratives applied by anxious and loving hands were successful, but the escape was a narrow one. God had mercy on him; and not on him only, but on his Church also, lest in its day of trial it should have had sorrow upon sorrow. It has been my privilege to see the letters addressed by him to Mrs. Candlish at this time, breathing a tenderness and solemnity of spirit eminently characteristic, but with which in detail no stranger may intermeddle.

A meeting of the congregation of St. George's was held on January 11, 1843, to consider what steps were to be taken in the near prospect of the Disruption. Mr. John Cadell presided, Dr. Candlish being absent on the Fife expedition referred to. Mr. Craufurd (now Lord Ardmillan) referred in affecting terms to Dr. Candlish's narrow escape, and gave utterance to the deep thankfulness of his people who had been spared a sorrow so desolating. It was at a similar meeting, somewhat nearer the Disruption, that Mr. Robert Paul, in moving that one of the congregational Associations should, in the event of a Disruption, be broken up, used the words which Dr. Cand-

lish quoted years afterwards as ringing in his ears still: "I consent to the dissolution of the Missionary Association very much as I consent to my own,—in the hope of a better resurrection!"

The anxiety and excitement of those times were trying beyond all the conception of those who only look back upon them as historical events, and who did not live through any part of them.

But none of these things moved Dr. Candlish from the discharge of his duty to St. George's. The Rev. W. Hamilton of Stonehouse tells me that he was Superintendent of St. George's Sabbath-Schools for several years before 1843, and that Dr. Candlish regularly attended the monthly meeting of the Teachers for prayer, when he ordinarily gave a short address. No doubt the interest he took in this department of Congregational work knit to him the hearts of all the Teachers, and led to their holding a meeting on 11th May 1843, at which "the Sabbath-School Teachers of St. George's unanimously gave in their adherence to the principles for which the Church had been contending; and resolved, in the event of the contemplated Disruption, to continue as an Association of Teachers, to place themselves under the authority of, and in connection with, the Kirk-Session and Congregation adhering to Dr. Candlish."

On 25th April 1843, the last meeting of Kirk-Session was held prior to the Disruption.

On the 4th May, Dr. Candlish preached, in St. George's, a sermon, with reference to the Church's contendings and trials, from the text, "Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the

earth" (Rev. i. 5). He seemed as if prodigal of his powers of work at this critical time; for on 27th April, on the evening of the Fast-day, he preached a sermon for the Edinburgh Magdalene Asylum; and on Thursday, 11th May, a sermon on behalf of the Society for Propagating Christian Knowledge in the Highlands and Islands,—a characteristically generous service on his part, for the Society was well known to be bound to the party who certainly would remain in the Establishment.

On the 6th May 1843—twelve days before the Disruption—he preached his annual sermon to the Sabbath-school children. He had arranged with the Kirk-Session to take over from them the Rose Street School; and, like a man arranging his affairs in the near prospect of departure, he put everything in order, and calmly awaited the end, whatever it might be.

On Sabbath, the 14th May, he preached his last sermon in St. George's, from the text, John xx. 21, 22, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." The sermon had nothing of the character of a farewell about it, and some of the congregation, who had a warm regard for Dr. Candlish, but who differed from him on the Church question, took grave exception to this,—a very unreasonable exception, as Dr. Candlish had no right to assume who were to go or stay; or whether, indeed, at the last hour, some door in providence might not open to avert what appeared a great calamity in the prospect, but what in the retrospect we all recognize as having proved one of the greatest of blessings to the religious life and history of Scotland.

The closing sentences of the sermon referred briefly to the Church's position and its rights; and emphatically protested against any of its pulpits giving an uncertain sound on the question of the Church's freedom. I only further remember that the verses sung after the sermon were from the ninth to the twelfth inclusive of the Seventy-fourth Psalm:—

“ Our signs we do not now behold;  
There is not us among  
A prophet more, nor any one  
That knows the time how long.

“ How long, Lord, shall the enemy  
Thus in reproach exclaim?  
And shall the adversary thus  
Always blaspheme thy name?

“ Thy hand, ev'n thy right hand of might,  
Why dost thou thus draw back?  
O from thy bosom pluck it out  
For our deliverance' sake.

“ For certainly God is my King,  
Ev'n from the times of old,  
Working in midst of all the earth  
Salvation manifold.”

I seem to hear yet that voice of unrivalled pathos as it wailed forth these closing words of appeal against the enemies of Scotland's historical Church and historical faith. It was a sad day to many; for, besides the pain created by the breaking up of the National Church, and by the sense of uncertainty as to the future religious history of our land, there was the near prospect of separation in families who had hitherto gone to the house of God in company,—one of those trials which were very heavy in

a united and loving home, and which, *experto crede*, was a deep sorrow at the time.

On the evening of Wednesday, the 17th of May, a meeting for prayer, conducted by Dr. Candlish, was held in St. George's Church, being his last service in that building. On the same evening a large Convocation of Ministers and Elders was held in St. Luke's, for consultation as to the course of procedure on the coming morning.

Of the actual Disruption, on the 18th, this is not the time or place for saying more. The Minister of St. George's cast in his lot with that noble band who gave up all for Christ on that day.

I conclude this portion of my subject.

May I be permitted to say in a word to the members of the Young Men's Association, to which this Address is specially delivered: You are the inheritors and representatives of noble traditions and of a grand congregational ancestry. Let it never be said that the future Office-bearers of Free St. George's are, either in character or in usefulness, in fealty to the distinctive doctrines of the Gospel and of our Church or in loyalty to our grand Presbyterian polity, unworthy successors of the men whose names and histories I have so imperfectly tried to set before you.

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ELDERS OF ST. GEORGE'S CHURCH—1815-1843.

Jan. 1815. LORD PITMILLY.

" WILLIAM RAMSAY, Banker.

" WILLIAM TROTTER, Magistrate; afterwards Lord Provost,  
1825-27.

" JAMES ERSKINE, Advocate.

" GILBERT HUTCHISON, Advocate.

- Jan. 1815.* ROBERT DUNDAS, W.S.; afterwards Sir Robert Dundas of Beechwood, first Session-Clerk.
- " KINCAID MACKENZIE, Merchant; afterwards Lord Provost, 1817-19.
- " JAMES PILLANS, Rector of the High School.
- " JAMES GILCHRIST, W.S.
- " ANDREW WATSON, W.S.
- " JOHN DONALDSON, W.S.
- " WALTER WATSON.
- Nor. 1816.* ROBERT COCKBURN, Wine Merchant.
- Oct. 1820.* JOHN TOD, W.S.
- May 1824.* JOHN SHANK MORE.
- Oct. 1824.* JAMES MONCREIFF, Advocate; afterwards Lord Moncreiff.
- April 1823.* ROBERT ABERCROMBY, yr. of Birkenbog; afterwards Sir Robert Abercromby, Bart.
- " ROBERT BELL, Advocate.
- " WALTER DICKSON, W.S.; afterwards Conjunct Session-Clerk with Sir Robert Dundas.
- Oct. 1829.* JOHN THOMSON, Banker.
- " THOMAS TOD, Advocate.
- Dec. 1830.* GEORGE SINCLAIR, yr. of Ulbster; afterwards Sir George Sinclair, Bart.
- " JOHN LEARMONTH of Dean, Merchant; afterwards Lord Provost of Edinburgh, 1831-33.
- March 1835.* JOHN SHAW STEWART, Advocate.
- " JOSEPH BELL, Surgeon.
- " THOMAS RICHARDSON, W.S.
- " JAMES WALKER, W.S.; afterwards Conjunct Session-Clerk with Sir Robert Dundas, in room of Walter Dickson.
- March 1837.* JOHN CADELL, Advocate.
- " JAMES PITCAIRN, M.D.; afterwards Session-Clerk.
- " ROBERT NASMYTH, Surgeon-Dentist.
- June 1839.* WILLIAM PAUL, Accountant.
- " JOHN MURRAY, Merchant.
- " ALLAN MENZIES, W.S.
- " ALEXANDER CAMPBELL, Merchant.
- " ROBERT OMOND, M.D.
- Jan. 1841.* GEORGE SMYTTAN, M.D.
- " JAMES MONCREIFF, Advocate; now Baron Moncreiff of Tulliebole.
- " JAMES CRAUFURD, Advocate; now Lord Ardmillan.
- " BENJAMIN BELL, Surgeon.

## Part Second.

### ST. GEORGE'S FREE CHURCH.

1843-1873.



MY former Address traced the history of St. George's from 1814 to 1843, and attempted to sketch the ministries of Dr. Andrew Thomson, Mr. James Martin, and Dr. Candlish during its first ten years.

The year 1843 was an *Annus Mirabilis*. It is a hopeless task to attempt to convey to those who did not pass through it, all the wonder and the praise of it. It was the birth-year of the Church of Scotland Free and Protesting, and it brought nothing into the world with it, as far as earthly riches were concerned.

But then a blessing was in it. And I would ask those among us whose interest in public affairs dates from a period subsequent to 1843, to pause for a moment and consider the small beginnings from which that marvellous organization arose which we now call the Free Church of Scotland. When the Church in Ireland was disestablished, she carried with her a goodly amount of spoil, and from the first was a well-endowed communion. When the Church in Scotland severed its con-

nection with the State in 1843, she started on her new career literally penniless. Casting herself upon the providence of God, and upon the liberality of her people as taught of God, she arose and began to build.

Thirty years only have come and gone since that 18th day of May—not a long period either in a Nation's or a Church's history—and now our Church has about one thousand congregations; its ministers sustained primarily and principally from a Central Fund—its missions abroad consolidated and extended\*—its missions at home widening daily—and its exchequer well supplied through the grace given to its people by the Church's Head. The words of the Eightieth Psalm may well be applied to our own Church's history: "Thou hast brought a vine out of Egypt.....Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river."

May our Church have grace to be faithful if times of trial or temptation come to us again, our vow and prayer continuing to be those of the same Psalm's closing verses: "So will not we go back from thee: quicken us, and we will call upon thy name"!

Our province, however, is not to tell the story of the Free Church, but of one of its congregations. But let us remember that if the history of St. George's involved sacrifices and labour on the part of its members, these were small indeed compared with what our country brethren, remote from opportunities of

\* Every Foreign Missionary of the Church of Scotland joined the Free Church at the Disruption.

counsel and of mutual encouragement, had to pass through—and did pass through with a heroism and an endurance which can only be accounted for by the assurance which must often have risen from their hearts to their lips: "The Lord of hosts is with us: the God of Jacob is our refuge."

The Disruption took place on Thursday, May 18, 1843,—the opening day of the Assembly. Up to the last some lingering hope of deliverance, by a yielding of the State, was entertained; and so no preparations on any general scale could be made for the first Sabbath. Some of those ministers who had left, or committed themselves to leave, the Establishment, preached on that day in their old pulpits, intimating the fact of the Disruption,—stating the course they intended to pursue,—and bidding farewell to those who did not see it to be their duty to leave the State Church. Others preached in the open air in country districts,—a course which some had to continue for many a day.

The congregation of St. George's was one of the few which at once entered upon its new place of worship, and met in what was known as "The Brick Church," on Castle Terrace. This church was not built by, and never was the property of, our congregation. It was built out of general Church funds collected in view of the approaching Disruption, and our congregation became tenants at a rent paid to the Church, until we should erect our own place of worship. On Sabbath the 21st May 1843, those who had resolved to leave the Church assembled in this brick building, which in every outward respect was a remarkable contrast to the goodly and spacious pile which they left in Charlotte Square.

The services of the day were conducted by Dr. Candlish in

the morning, who preached from the text, Matthew v. 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Dr. Patrick Macfarlan of Greenock, who resigned the largest stipend in the Established Church on the Disruption day, preached in the afternoon from Matthew xvi. 24: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

Dr. Candlish preached in the evening in Tanfield Hall, where the General Assembly had found a wonderfully provided meeting-place.

The Elders who adhered to Dr. Candlish's ministry, and who were present at these opening services, were:—Mr. John Thomson, Mr. John Cadell, Mr. John Murray, Dr. Omond, Dr. Smyttan, Mr. Benjamin Bell, Mr. Craufurd (now Lord Ardmillan)—a band of men whose testimony was of immense value in that day of trial. Three of these brethren remain with us to the present; the others have fallen asleep. Mr. Cadell was appointed interim Session-Clerk.

In September of the same year the name of Mr. James Moncreiff (now Lord Moncreiff), was added to the list of adhering Elders; and in October Mr. John Hamilton, advocate, was ordained an Elder of the congregation.

An ordination of Elders took place in December, when the following were either ordained or admitted, adding no small measure of strength to the Session:—Col. George Cadell, Mr. George Baillie, Mr. George Meldrum, Mr. James Duncan, Mr. A. K. Johnston, Dr. David Welsh, Sir James Forrest, Mr. Robert Paul, and the Rev. John Jaffray,—of whom only one survives—our admirable friend to whom our congregation lies

under such a burden of obligations—Mr. George Meldrum. At this time also the first Deacons were ordained, and there were fourteen of them. A complete list of Elders and Deacons, after the Disruption—1843 to 1873—will be found at the close of this lecture, as a complete list of Elders before the Disruption—1814 to 1843—will be found at the close of the previous Address.

There were no Quarterly Communion in Old St. George's, but they were immediately established after the Disruption.

The steadiness and rapidity with which the congregation consolidated and got into working order were remarkable, and were due to the self-denying zeal with which every one seemed to throw himself into some department of congregational activity.

Mr. Thomson Bonar, a devoted and excellent man, who was spared to us till March 6, 1861, was elected Treasurer of the Deacons' Court; and Mr. Thomas Thomson, W.S., who did admirable service in many ways to our congregation, became Clerk of the Deacons' Court. Two Missionaries—one for Rose Street, the other for more general work (Mr. Veitch and Mr. Kemp)—were appointed.

The Minute-book of the Deacons' Court bears, on 11th December 1843, an appeal by Dr. Candlish in favour of steady monthly visitations by the Deacons; a point he used to insist upon to the latest day of his life, and to which, beyond all doubt, much of the success of the Sustentation Fund is due in our congregation. The Ladies' Work Society was established; and Mr. Edmund was secured to give lessons in Church Music to our people.

In December 1843, a site was purchased by us for a new Church in the Lothian Road, at the corner of a narrow street which divided it from the old Military Academy, where now the Caledonian Railway Station stands: £1000 was paid for the site, and the building contract was £3358. Difficulties in finding a foundation, and other causes, led to the Church costing in all about £7000. The foundation-stone of the Church was laid without any ceremony, by Sir James Forrest, on Wednesday, 3rd April 1844.

In June 1844 a Manse Fund was commenced; and next year the first congregational Manse, No. 92 George Street, was purchased.

Mr. Carlyle, afterwards minister at Brechin, and of the Bombay congregation, became Missionary in 1844, in room of Mr. Kemp.

In July 1844, Mr. Cadell resigned the Session - Clerkship, which he had only held *ad interim*; and, by acclamation, Dr. Robert Omond was appointed. He has held the office for thirty-one years, of patient, loving service, of altogether inestimable value.

The new Church in the Lothian Road, of which Mr. David Cousin was architect, was now approaching completion; and preparations were made for removal to it on the first Sabbath of 1845.

But I cannot allow myself to part from the "Brick Church" without a few words. I know not how it may be with others among us who remember our services there; but to me its memories are inexpressibly solemn and tender. The Disruption, no doubt, was a quickening time in the highest and best sense;

but it was also a time full of affecting associations and of painful regrets. Both combined made the eighteen months of our "Brick Church" worship very memorable. Its Communion services were singularly impressive occasions; and there are other days of bright and hallowed service which are quite unforgettable. It was at the July Communion of 1843 that Dr. Chalmers preached with wonderful vigour on the Sabbath evening, from the text, "The harvest is past, the summer is ended, and we are not saved" (Jer. viii. 20), the sermon published in his works. It may be sentimentalism, or that tenderness with which, as our years increase upon us, we regard old times and places; but whatever may be its origin, I have a feeling of refreshing and revival as I look back upon the "Brick Church." One of our poets has expressed the experience I refer to:—

" There are in our existence spots of time  
That with distinct pre-eminence retain  
A renovating virtue."

The last services in the "Brick Church" were held on Sabbath, 29th December 1844, when both sermons were appropriate to the close of the year and to our approaching removal to another place of worship. The forenoon text was Luke xvi. 31: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The afternoon sermon was preached from 1 John v. 13: "These things have I written unto you that believe on the name of the Son of God." It seemed as if no effort was too great for our minister at this time; for he preached again in the evening to a great audience in the Music Hall, from the words, "All things that the Father hath are mine" (John xvi. 15).

On 5th January 1845 the new Church in the Lothian Road was opened, and the Collection at the doors amounted to £716; 10s. Forty-five students of the College applied for sittings.

Dr. Candlish characteristically avoided any theme such as might have been considered by some specially suitable on such an occasion, and preached one of his great evangelical discourses, from the text, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

It was a grand Gospel sermon, very full of solemnity in argument and appeal. The roll of that musical voice is perhaps in the ears of others as it is in mine, when with these words, thrilling like a prophet's warning, he concluded :—

"Such is our gospel. We have considered, brethren, how best we might improve this occasion of the opening of our new House of Prayer; and we have been led to take advantage of it for bringing before you, as God enabled us, a simple summary of the Evangelical message, in its connection with the sovereignty which it asserts on the one hand, and the submission which it requires on the other.

"Nor does it seem necessary to add more than a single remark. Your presence in this sanctuary, and my occupying of this chair of truth, pledge us mutually, you to hear, and me to proclaim, this counsel of God. May the Lord give us grace to be faithful. Or if ever the time shall be, when you, or those who come after you to fill these seats, may refuse to hear this wholesome doctrine—or when I, or those who take my place in this pulpit, may shun to declare it—sooner may this fair and goodly structure crumble in the dust, and of all its

ample walls not one stone be left upon another that shall not be cast down."

Dr. Gordon—of revered and honoured memory—preached in the afternoon from the words, "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated" (Deut. xxxiv. 7).\*

Dr. Candlish again preached in the evening, from the text, "God is not unrighteous to forget your work and labour of love" (Heb. vi. 10).

At the commencement of the congregational history of St. George's in the Lothian Road Church, the statistics were as follows:—There were 21 elders and 20 deacons; about 1000 communicants on the roll; 874 actually communicated in October 1845. There were 1386 sitters. The sum contributed to the Sustentation Fund was £2584, 4s. 11d., by 620 contributors.

There is one matter to which I wish to refer here, and I do it once for all. We must all be familiar with the taunts which unfriendly tongues have thrown out,—that while the Country ministers who joined the Free Church made great worldly sacrifices at the Disruption, and suffered real privation, this was not the case with City ministers, whose congregations for the most part were wealthy, and who provided so liberally for their ministers, that in many cases the incomes of their pastors were not diminished, but enlarged, at 1843.

It is only right that the fact as regards St. George's should be known and remembered.

When Dr. Candlish resolved to abandon the Established

\* My friend, the Rev. Robert Gordon, tells me that his father preached the same sermon again in Tanfield Hall, on the death of Dr. Chalmers.

Church, he did so, like others, without promise or prospect of a means of livelihood. Like all ministers who had attached people going with them, he believed that they would not forsake him in this matter; and, like the whole band of our devoted men who left the dear Manses of Scotland, he put his trust and confidence in God.

A Central Fund, as we all know, was established in the Free Church, from which all ministers were to draw such sum as it might be found to afford from year to year.

At November 1843, the Session of St. George's paid into Dr. Candlish's account at the Royal Bank a sum of £200. This, not without remonstrance and difficulty, Dr. Candlish accepted, on the understanding that the Minister of St. George's should for the present draw nothing from the Central Fund.

*Letter from JOHN CADELL, Esq., Session-Clerk,  
to the Rev. Dr. CANDLISH.*

"127 PRINCES STREET, EDINBURGH, 13th Nov. 1843.

"MY DEAR SIR,—By desire of the Kirk-Session, I this day paid into your account with the Royal Bank the sum of Two Hundred Pounds, which they beg you will accept in the meantime, till after arrangements are made. They earnestly trust you will not decline to receive this small mark of the estimation in which they hold your Christian ministrations among them, your whole congregation considering it a privilege to contribute to your comfort, and feeling deeply that the labourer is indeed worthy of his hire.—Believe me ever, with much esteem, most truly yours,

"JOHN CADELL."

*Letter from Dr. CANDLISH in reply.*

"11 CASTLE STREET, 8th December 1843.

"MY DEAR SIR,—I should have acknowledged long ago your kind note, intimating the sum which the Elders had placed at my credit in the Bank. The delay has been occasioned by the difficulty which I felt in regard to the

precise course which ministers situated as I am should follow in the present exigency of the Church. After much deliberation and consultation with my brethren, I have come to be of opinion that it is my duty to accept with gratitude the free-will offering of my people; and accordingly, I have now to return to you and to my other friends my cordial thanks for the liberal provision you have made for me at this time.

"But it would not be fair or open in me thus to receive your gift, were I not also to state that, in the present circumstances of my fathers and brethren in the Church, I cannot think it right to apply the whole of what the liberality of my congregation would allow me, to the purposes of my own and my family's expenditure. My principle is shortly this:—I think that such a congregation as ours is well entitled to fix their minister's stipend at such a rate as will, ordinarily speaking, secure the services of a suitable pastor; and I think, moreover, that they set a good example by their liberality in this department. I am quite clear, also, that were the Church over her first difficulties, and a fair average income provided for her ministers generally, the liberality of particular congregations towards their own pastors will be a salutary stimulus to congregations that might not otherwise be so prompt. But at present I have laid my account with a reduced income, and have made my arrangements accordingly; and while so many ministers are suffering privations of the most painful kind, and the funds of the Church can afford them so little relief, I must consider myself as in the position of one who, through the bounty of his friends and flock, has a surplus beyond what he ought to spend on himself, which he ought to make available for the general good. On such grounds I am doubly grateful to my people for their liberality, which not only provides amply for my own wants, but enables me also to dispense with the allowance made to me out of the common fund, and otherwise to aid in meeting the present and pressing exigencies of our Church.—Believe me, my dear sir, yours very truly.

"ROB. S. CANDLISH."

At Whitsunday 1844 the Deacons' Court instructed their Treasurer again to pay £200 to Dr. Candlish; their opinion being, that for a man placed as he was, with many demands upon his hospitality and in other ways, a stipend of £400 was a very moderate and reasonable one. But Dr. Candlish at once declined to accept this sum; told the Deacons' Court, what they

never knew till then, that he had given away £50 of the £200 paid to him in November to the General Sustentation Fund; and added, that he was resolved, until time revealed what was in store for his brethren in the ministry throughout the Church, he would accept only £300 a year as Minister of St. George's.

This is a conclusive answer to the taunts I have referred to. But I do not expect the narration of it to astonish any one who knew Dr. Candlish—the most unselfish and large-hearted of men, whose services and sacrifices for individual men in the Church, as well as for the Church itself, will never be fully known till “the day shall declare it.”

Early in 1845 a breach was made in our Session and congregation which deeply affected Dr. Candlish, and sorely wounded the hearts of all who knew the venerated man who then left us. Dr. David Welsh died on the 24th April. He was absent from Edinburgh, having gone to Dumbartonshire, in the hope that rest and quiet might prolong a life which was held, he knew, by a precarious tenure from heart disease. The Memoir of Dr. Welsh, prefixed to a posthumous volume of sermons, from the pen of his ardent and accomplished friend Mr. Murray Dunlop, ought to be separately published. It is a brief and graceful record of a most useful and honourable life.

Dr. Welsh, after many years' service as minister, first of Crossmichael in Kirkcudbrightshire, and then of St. David's in Glasgow, was appointed, in October 1831, Professor of Church History in the University of Edinburgh.

This appointment he held until, in 1843, his services were transferred to the Free Church in her New College. Dr.

Welsh had also held the Secretaryship of the Bible Board; an office which, when it was instituted, was intentionally kept open to Nonconformists as well as Churchmen, and is at this moment held by Sir Henry Moncreiff. On the other hand, it was not held for life like the other seats at the Board, but during the pleasure of the Crown. No one supposed that any attempt would be made to disturb Dr. Welsh in his office. But other counsels prevailed. Dr. Robertson of Ellon had applied to be appointed to Dr. Welsh's Chair in the University, and sought from his friend and patron, Lord Aberdeen, that he should have the Secretaryship of the Bible Board also. A hard and formal letter from Sir James Graham communicated to Dr. Welsh his removal from the latter office.

Keen public feeling was excited by such an act of persecution. Dr. Robertson, it was widely felt, revealed a sad lack of generosity of nature in being a party to wrenching from the faithful man, who had already made one heavy sacrifice, his remaining source of income. It was an ugly and discreditable business; and when Mr. Rutherford (afterwards Lord Rutherford) called attention in the House of Commons to the proceeding, Sir James Graham made no attempt to defend it. It is not surprising that Dr. Robertson's biographer passes over the whole matter very summarily by saying, when he records his appointment as Professor, that "he was at the same time made Secretary for Her Majesty's sole and only master printers in Scotland."

Dr. Welsh was Moderator of the General Assembly of 1842, and presided on the 18th day of May 1843 when the Disruption took place. No one could have filled the difficult and enormously responsible position that day with greater dignity or

firmness. His strength, during the two remaining years of life, was devoted to the building and equipment of the Church's College, and to his labours as Editor of the *North British Review*.

A life of great usefulness, of retiring modesty, and of faithful service to his Master, closed in a death of singular naturalness and childlike trust. Mrs. Welsh had read to him the 10th verse of the 61st chapter of Isaiah: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."

Turning the passage, as was his way, into a prayer, he stretched out his arms and passed into the house not made with hands.

Mr. Rutherford, who had seen much of Dr. Welsh in connection with the Bible Board, and also in some needful preparatory consultations before the Disruption, said of him in private, that the more he saw of Dr. Welsh, the more occasion he had to wonder at the variety, depth, and accuracy of his information. And with singular felicity of speech and generosity of nature—which were eminently characteristic of Mr. Rutherford—he took the earliest opportunity of speaking of his death in Parliament in these terms:—

"Within the last fortnight a gentleman has been carried to his grave who had commanded more private affection and more public regard than perhaps any other man who had recently expired—a gentleman who had taken a high and prominent position in the great movement that had separated the Church of Scotland—a gentleman firm and determined in his line of action, but at the same time, of all the men concerned in that

movement, the most moderate in counsel and the most temperate in language—a man who had never uttered a word nor done a deed intended to give offence.”

The General Assembly passed a warm resolution in connection with his death, on the motion of Mr. Fox Maule. Our own Kirk-Session Records have no formal minute; which I have no doubt is attributable to the fact that Dr. Candlish was too much borne down by the loss he so deeply felt, and by the death of one of his own children on the same day, to prepare, as he sometimes did, Session records on such occasions:—

*Extract from Assembly's Minutes of 30th May 1845.*

“The General Assembly of the Free Church of Scotland, in deep grief for the loss which it has sustained through the death of the late Dr. Welsh, Professor of Church History in the New College, did and hereby do record the sense of the great services which, under God, he rendered to religion, and more especially to the cause of this Church. His life throughout was eminent for learning, judgment, purity of heart, gentleness of manner, capacity of service, and, above all, for piety and humble dependence on the will of his Divine Master; and in his later years, and despite of disease, which in ordinary men would have subdued all power of exertion, distinguished by firmness and energy, which marked him out for, and enabled him to fill that office to which he was called, the sacred duty and lasting honour of being the foremost in her ranks on the day when, in the face of the world, she asserted her freedom.

“Among other works for which the Assembly would have his name embalmed in the recollection of the Church, is that Institution for the education of its youth, and especially those destined for the ministry, in which he took so deep an interest, and which owed to him in a great measure its establishment; and those bright prospects of success which it has not been the will of God that he should live to see realized, but which, the Assembly trust, are, under the Divine blessing, secured.”

Dr. Candlish preached, on the Sabbath following the deaths of his own child and of Dr. Welsh, his memorable sermon from

the text, "Eli sat by the wayside watching: for his heart trembled for the ark of God" (1 Sam. iv. 13). It was the Communion Sabbath, and a day of very solemn and tender memories.

The Young Men's Association was formed on 17th March 1845, and has continued, with varying fortunes, to this day, when it is so abundantly successful.

In the end of this year, 1845, the congregation purchased No. 10 Queensferry Street, in which to carry on the school instituted by Dr. Andrew Thomson, and which had been broken up by the action of the Established Church in regard to the Young Street properties.

The year 1846 was one of quiet and steady work and progress. At the October Sacrament, "Communion cards" were for the first time introduced, and continue to be still used among us.

A new preaching-station was opened in Rose Street on 8th November—the building behind Mr. Oliphant's School in Charlotte Square being fitted up for the purpose—for parishioners of St. George's who neglected ordinances, and who, it was thought, might be attracted by a local service. Dr. Candlish opened the place of meeting by conducting the morning service, and Dr. Makellar preached in the afternoon.

The year 1847 was one of those periods in our congregational history—of which there were several—when a great crisis came to us.

When the General Assembly was in session that year, the Business Committee had arranged that the Report on the College should be given in on Monday the 31st May by Dr. Chalmers. When the members were gathering towards Tanfield for

the meeting on Monday, the news met one after another that Dr. Chalmers was gone. He was found in bed that morning, as calm and placid in attitude and expression as if in slumber. He had in a moment fallen "asleep in Jesus."

The bearings of this event were important for our congregation. The Assembly was about to close, and could not proceed to an immediate election amidst the haste and bewilderment of the calamity which had befallen our Church and country. But powers were given to the Commission in August to take steps in the matter, and a Special Committee was appointed to consider and report to the Commission on the arrangements rendered necessary by the death of Dr. Chalmers.

The Committee reported, accordingly, to the Commission of Assembly on 11th August 1847, recommending that Dr. Candlish be appointed a Professor of Theology in the New College. The Commission approved the Report, appointed Dr. Candlish to the vacant Professorship, and loosed him from the pastoral charge of St. George's Congregation.

On Sabbath, 15th August, Dr. Candlish preached a farewell sermon to his people, taking for his text the words, "I rejoice therefore that I have confidence in you in all things" (2 Cor. vii. 16). The sermon was printed for private circulation.

The conclusion of it was deeply impressive. There was very little about himself in it, but very much about his people, and about the great duty of remembering that a congregation so prominent as ours had in the providence of God become, would be closely watched and scanned in its action at such a time. The decision of the Church had been to some extent anticipated; but when the separation came actually upon us, a feeling of profound sorrow

settled down upon the congregation, in the prospect of the impending loss. It was this prevailing state of feeling which led Dr. Candlish in his closing words to sound this note of warning:—

“Be it (he said) that the Church is wrong in asking your Pastor to leave you, and that he is wrong in consenting, still you mend not the matter by contributing to fulfil dark vaticinations of evil; and your duty is not affected by our error or our sin. What! will ye give an ungodly world to understand that the tie which binds you together as a congregation, and binds you as a congregation to the Church of your fathers, is so very frail and precarious that the mere change of your minister must break it? That were but a poor compliment to him; and poor homage to his Lord and yours. No, my friends, it must not, it cannot be so! I have boasted of you in this very matter to many. I have publicly pledged and committed you.....

“Your good deeds hitherto have been honourably commended and gratefully acknowledged; and all own you as the congregation that is to set the pattern and strike the key-note in many things to other flocks throughout the land. But the best of all your services to the Church will be to show now that you can stand this shock; that you have an element of stability in you which can keep you together; that there will be no letting down of any of your good works, and no limitation of any of your good gifts; that you will in that continue to be ‘not slothful in business, fervent in spirit, serving the Lord.’ I have said that it will be so. I trust, I believe, I know that it will be so; for I have had ample experience of you already as never failing in what the Lord requires of you; and ‘I rejoice, therefore, that I have confidence in you in all things.’”

But God's thoughts are not as our thoughts. He had other plans in store in his providence, and by "terrible things in righteousness" he once more renewed the broken chain of connection between St. George's and Dr. Candlish.

On the 18th of August 1847 the congregation was summoned by advertisement to consider what was to be done in the circumstances in which we found ourselves placed. Sir James Forrest occupied the chair. Dr. Candlish was present, and constituted the meeting by prayer. Mr. Murray Dunlop moved the appointment of a large Committee to consider and report as to a new pastor, to consist of the Office-bearers, and of the following members of the congregation : Mr. John Finnie of Swanston ; Mr. John Henderson, the Queen's Remembrancer ; Mr. Adam M'Cheyne, father of Robert M'Cheyne of Dundee ; Mr. John Montgomerie Bell, advocate ; Colonel Morrieson ; Robert Morrieson, Esq. ; Mr. Carnegy Ritchie, and Mr. Cassels. Not one of those above named survives.

The Committee met, and in the first instance suggested three names for consideration : the Rev. A. D. Davidson, of Aberdeen ; the Rev. Alexander Stewart, of Cromarty ; the Rev. Samuel Miller, of Glasgow. At an adjourned meeting of the Committee it was unanimously resolved, on the motion of Mr. Robert Paul, seconded by Mr. James Craufurd (now Lord Ardmillan) to recommend the name of Mr. Stewart of Cromarty to the congregation.

The congregation was summoned for 22nd September, and with equal unanimity agreed to call Mr. Stewart to be their pastor.

The Presbytery met in St. George's Church on 7th October to moderate in a Call, which was signed by 23 elders, 17 deacons, 469 members, and 44 adherents,—in all, 553.

From the first Mr. Stewart regarded the call with alarm. He was of opinion that a great city congregation was not his proper sphere of labour ; and he dreaded a severance from his loved Cromarty, the scenes, and quiet opportunities of meditative thought, and attached people of which were all very dear to him.

From the first, dark forebodings possessed him. He wrote to the Rev. Dr. Beith, who had sought to aid us in obtaining his consent to come,—“I feel as if destitute of the faculties for dealing with men. I ought to have been a monk in a cloister, dealing with books and systems; among living people I feel myself powerless as a child.” To one of his own Office-bearers he said,—“I see a dark lurid cloud hanging over me; but I can discover, I think, a bright spot beyond it.”

To one of the Commissioners from the south who went to Cromarty to prosecute the Call, and who said to Mr. Stewart, on leaving the Presbytery meeting-place, “You look as if you were carrying a mountain on your back,” he replied—“No, I am not carrying a mountain, but I am carrying my gravestone on my back.”

Yet he had resolved to accept the call, saying to friends who were discouraging him from facing a difficult position—“Will I not be more useful in Edinburgh, though I were to live there only three months, than if I remained in Cromarty three years indulging my own ease and feelings, while God forsook me because I forsook both Him and the call of duty?”

The Presbytery of Edinburgh appointed Dr. Clason and Dr. Gordon, Mr. Dalzell and Mr. Dunlop, to go north to present the Call. On their way they were met by the tidings of Mr. Stewart's illness, and they returned to Edinburgh. God had

other plans in view. The overstrained and burdened man was taken away; and, in the touching words of the Rev. Andrew Gray of Perth, written over Mr. Stewart's grave—"The Lord, pitying the perplexities of his spirit, put an end to them by suddenly removing him to the upper sanctuary." He died on Friday, 5th November 1847; and there are some here who remember how the news reached us at the Sabbath morning service—the sad story passing from pew to pew, that our looked-for Pastor was already gone home to the Father.

Hugh Miller wrote an affecting notice of his old friend and minister in the *Witness*, and would no doubt have been his biographer had he lived a little longer.

The Commission of Assembly, on November 17, recorded the following Minute on the subject:—

"The Commission, having heard this extract of the proceedings of the Presbytery of Edinburgh, express the solemn sense which they entertain of the heavy bereavement which this Church has sustained in the death of the Rev. Alexander Stewart, minister at Cromarty—a man of distinguished talents and genius, and endowed by the great Head of the Church with gifts which qualified him in a peculiar manner for the discharge of the high duties of the ministry, and made him so eminent in his day as a preacher of the everlasting gospel. Further, the Commission deeply sympathize with the congregation of Cromarty, among whom Mr. Stewart has so long and faithfully laboured; with the congregation of St. George's, Edinburgh, by whom Mr. Stewart was lately called to take the oversight of their souls; and with Dr. Candlish, in the painful circumstances in which he has felt himself placed in consequence of the lamented event now brought under the notice of the Commission."

The excitement and sorrow caused by so tragic an issue of our Call were very great, and much difficulty was felt as to the course of duty. Dr. Candlish, with that instinctive sense he had

of what was the right and the best thing to do, acted with his usual decision and promptitude.

On 10th November he delivered in St. Luke's Church, Young Street (which had not yet been claimed by the Establishment), his Introductory Lecture as Professor of Theology in the New College. I remember it well; and the feeling of awe, almost dismay, with which we saw our minister entering upon his new labours, while our desolate congregation was mourning the overthrow of all its plans and hopes as to a successor. He closed his lecture with these solemn words:—

“Man after man is cut off from among us. The witnesses of the Church's recent testimony, the champions of her recent contentings, are fast disappearing from the stage. Welsh, Brown, Brewster, Muirhead,\* Chalmers, Hamilton—all are gone; and now another standard-bearer, on whom all eyes were fixed, is fallen. Our ranks are thinned; we go the way of all flesh, and the place that once knew us will know us no more. And you, gentlemen, are to be our successors. We leave you a noble legacy; we commit to you a sacred trust; we summon you to a holy work—the work of Scotland's evangelization. It is in solemn circumstances that you are studying for the ministry: may God enable you to be faithful.”

But after delivering his lecture, Dr. Candlish at once addressed the following admirable letter to the Principal of the College, suggesting to the Senatus and the College Committee that he should be relieved from all Academic duty for the session, and restored for six months to his bereaved people.

\* The venerable minister of Cramond, who latterly worshipped in St. George's, and between whom and Dr. Candlish a very affectionate friendship existed.

*Extract from Minutes of Deacons' Court of 8th November 1847.*

"The Rev. Dr. Makellar laid on the table the following letter from Dr. Candlish, addressed to Dr. Cunningham, to be communicated to the College Committee of the Free Church, and intimated that the proposal had been acquiesced in by the College Committee:—

" ' EDINBURGH, 8th November 1847.

" ' MY DEAR SIR,—May I request you, as Principal of the New College and Convener of the College Committee, to lay before the fathers and brethren the following communication:—

" ' The stunning blow of Mr. Stewart's death falls heavily on our bereaved Church at this time. One after another our standard-bearers are falling, and the prospect is becoming to human eyes very dark indeed. In ordinary circumstances I would not consider it right to regulate my conduct by mere events; but the present is a singular crisis, and I cannot but be moved by it. I feel that in the meantime God is putting an arrest on my contemplated change of occupation, and on the very eve of my entering on my new duties, forbidding me, with an awfully solemn if not loud voice, to go forward.

" ' I find myself thus situated:—On the one hand, I was ready to undertake the first year's Theological Course without a page of written preparation, having collected a few books, and, amid many interruptions, given a cursory perusal to some of them,—in the hope that under the Divine blessing, by applying my mind undistracted to my professional work, I might spend the session not unprofitably for my students and myself.

" ' On this account, as well as for other reasons, I greatly rejoiced in the prospect of such a speedy and satisfactory settlement of the Congregation of St. George's as the Head of the Church seemed to be graciously condescending to grant. But it has seemed good for Him to order the matter otherwise: He has taken His servant to Himself. And now I cannot but feel that this stroke, coming so suddenly on a people whom I love so much, and in whose spiritual welfare I am so deeply interested, unsettles my whole plan, and must to a large extent disqualify me for that close application to my academic labours which alone could have made up during this winter for my grievous lack of preparation.

" ' Then, on the other hand, the congregation, now a second time bereaved, have peculiarly strong claims upon me. It is most important that they should not be hurried into any hasty movement; and it is equally important that they should not be left to the hazards of mere casual, miscellaneous

supply, especially during the winter months. I can see no way of preventing injury to that congregation, and to the cause of our Church as somewhat connected with its continued prosperity, so likely by God's blessing to be successful, as my being permitted to resume my pastoral labours among them for a season, until time for due deliberation be allowed.

“In looking at the very embarrassing position which this matter has now assumed, I cannot but advert to this consideration — namely, that both Dr. Buchanan and yourself have in former years conducted the studies of the first year, so that there can be no very serious or insuperable difficulty in providing for the present session without greatly overtasking or overburdening either of you. I would hope so, at least; and, at all events, I feel assured that both of you sympathize with me so deeply, as well as with the Congregation and the Church, under this startling visitation of Divine Providence, that you will not wonder at my wish to delay entering upon my professorial work, and will not grudge the additional labour or trouble which may be thus entailed upon you.

“I have only to add, that if my present application is favourably entertained, I am particularly anxious to be altogether excused from taking my place in the College or discharging any of my official duties this winter. I am unwilling to do injustice either to myself, or to the students, or to the College, by anything like a partial or fragmentary course of lectures or examinations. I would wish to reserve myself entirely until, if it please God, I am in circumstances to carry out my full ideal of what the conduct of a class should be; and I have so overwhelming a sense of the magnitude and responsibility both of the duties of the Chair and of the cares of the Pastoral Office, that I desire to give myself wholly to the one or the other, and not be distracted between them.

“As it is manifestly most essential that the arrangement I now suggest should be carried out at once, if it is to be adopted at all, I am constrained to crave an immediate deliverance of the College Committee upon my present application, in order that such a representation may be made to the congregation, which meets to-night, and to the Presbytery, which meets on Wednesday, as may enable me without further delay to resume my pastoral duties for a season.

“It may be necessary, perhaps, or at least proper, to report to the Commission on the 17th; and if so, I cannot doubt that what is proposed will have the full approbation of that body.

“I ask your excuse of the long communication; and I pray God that these heavy and dark chastisements, in the quenching of light after light among

us, may be blessed to our personal sanctification, and to the stirring up of all of us to increased diligence and fervour in the work of our common Lord.

“ Believe me, yours very truly,

“ ‘ROB. S. CANDLISH.’

“ Addressed to ‘Rev. Dr. Cunningham. To be communicated to the Professors and to the College Committee.’

“ The Deacons’ Court ordered this letter to be read to the meeting of the large Committee and of the Congregation this evening ; and Mr. Paul moved that the thanks of the Deacons’ Court should be returned to Dr. Candlish and to the College Committee, and named Dr. Makellar and Mr. Dunlop a committee for this purpose.”

The College Committee and the Presbytery had approved the proposal, and Dr. Candlish entered upon an *ad interim* pastorate of Free St. George’s.

Matters resumed among us their old shape and routine. The loved minister was thankfully welcomed, even for a season, to his wonted work among us ; and resumed, with all their old freshness and power, his pulpit and pastoral ministrations. But these were not again to be—*then*, at least—interrupted. For our congregation presented a memorial to the General Assembly of 1848, and Dr. Candlish resigned his chair in the following letter addressed to the Moderator :—

“ REV. AND DEAR SIR,—Having been appointed by the Commission in August last to the office of Professor of Theology in the New College, I beg leave very respectfully to resign the said office into the hands of the General Assembly, and to intimate my desire to be relieved from the duties of the Chair, with a view, if it shall please God, to the continuance of my pastoral labours among the people who first called me to minister among them in holy things, and who have expressed their wish still to retain my services.—I have the honour to be, reverend and dear sir, yours very truly,

“ ROB. S. CANDLISH.”

The Assembly passed the following Resolution ; and the old

relations, to our deep joy, were re-established on a tenderer and more trustful footing than ever, if that were possible.

“The General Assembly accept the Resignation of Dr. Candlish: and further, in respect of the Memorial from the Kirk-Session and Congregation, wherein they state that ‘the tie between Pastor and People has not, in the singular circumstances that occurred, been practically severed, and that now the Congregation unanimously and earnestly desire to have restored to them the Pastor to whom they are affectionately attached, and in whose faithful and fervent ministry they have been so long privileged;’ and wherein also they express their hope ‘that no difficulties in point of form will be permitted to frustrate or postpone the arrangement by which the Rev. Dr. Candlish may again become, with the sanction of your Venerable House, the settled Minister of the Congregation of St. George’s;’ in respect, moreover, of the letter of Dr. Candlish, wherein he intimates his ‘desire to be relieved from the duties of the Chair, with a view, if it shall please God, to the continuance of his pastoral labours among the people who first called him to minister to them in holy things, and who have expressed their wish still to retain his services;’—the General Assembly, considering the very peculiar circumstances of this case, and particularly that the ministry of Dr. Candlish in the Congregation of St. George’s has never practically ceased, that the said Congregation are unanimously desirous that Dr. Candlish should be reponed as their Pastor, and that Dr. Candlish himself responds to the wishes of the said Congregation, agree to comply with the prayer of the said Memorial from the Kirk-Session and Congregation of Free St. George’s, and to Repone, as they hereby do repone, the Rev. Dr. Robert Smith Candlish as Minister of Free St. George’s, Edinburgh; declaring, as they hereby do declare, that the pastoral relation between the said Dr. Robert Smith Candlish and the said Congregation shall be held to subsist henceforth in all respects as if the Deliverance of the Commission in August had not been pronounced. And the Assembly appoint an extract of this judgment to be transmitted to the Presbytery of Edinburgh, with instructions to them to cause intimation thereof to be made to the Congregation of St. George’s.”

The Presbytery of Edinburgh met by special appointment in Canonmills Hall on 25th May 1848, and appointed their Moderator, the Rev. Mr. Fairlie, to preach in St. George’s Free Church on Sabbath, the 28th current, for the purpose of inti-

mating the said Deliverance to the Congregation of St. George's. The above intimation accordingly was made from the pulpit of St. George's; and Dr. Candlish at once returned to his loved work and his deeply attached people. ;

For the sake of continuity in this narrative of a striking episode in our congregational history, I have completed it at once; but we must return for a moment to September 1847, when the whole Church, and St. George's very specially, suffered a grievous loss in the early and, from our point of view, premature removal of Mr. John Hamilton.

I enter here the Minute of the Commission of Assembly on the death of this admirable man, who devoted to the service of God and of his Church the many gifts with which he was endowed; but I may be allowed to add a few words. His sober and solid judgment, his unwearied labours in building up the suffering Church with whose contentings he had so intelligent and warm a sympathy, his admirably clear writings on the subject of the principles which were involved in the Ten Years' Conflict and Disruption, his quiet and gentle spirit imbued with a lively and attractive piety, made him, taken all in all, a rare and noble man. When one thinks of what he was enabled to do for the good cause before much passing his fiftieth year, it makes one's own life appear a very barren and unprofitable one.

Between Mr. Hamilton and Dr. Candlish a singularly close friendship existed, each leaning upon and loving the other with a very true affection:—

“ The Kirk-Session agreed, moreover, to place on their Records the following Minute of the Commission of the Free Church, which met at Edinburgh on 1st March 1848; referring, as it does, to Mr. John Hamilton, who was

ordained to the office of Elder of this Congregation on the 1st October 1843, and who died at Edinburgh on 2nd September 1847.

"In reverting to the death of Mr. John Hamilton, the Commission of the General Assembly desire to express the solemn sense which they entertain of that dispensation which, in the mysterious yet all-wise providence of God, has removed this valued and highly-esteemed office-bearer of the Church.

"For the many excellent qualities of his naturally gifted mind, especially his calm and discriminating judgment; for his steadfast adherence to the cause of truth and uncompromising defence of it; for the consistency of his Christian walk, and the many virtues with which, through grace, his character was adorned, Mr. Hamilton commanded the respect and admiration, while by his uniformly modest and unobtrusive manners, his kindly disposition, and his disinterested and unaffected benevolence, he secured the regard and affection, of all who had the privilege of his acquaintance.

"The Commission, not forgetting the interest which he took in everything relating to his country's welfare, and the advancement of the cause of Christ throughout the world in general, would especially call to mind the signal service rendered by him to this Church during these late eventful years of her history. Deeply convinced of the scriptural nature of the Church's claim, he was led to take an early part in the contentings in which she was called to engage, and by the clear and full exposition of principles which distinguished his writings on the subject, and the firm yet dispassionate and Christian manner in which he discussed them, he was enabled, with the blessing of God, to do much towards the enlightenment of the public mind in regard to the Church's position, and to disarm many of the prejudices which they unhappily entertained.

"Nor have his services been less important and valuable since the period of the Church's disestablishment. As Convener of the Committee for the erection of places of worship for the Congregations of the Free Church of Scotland, and sustaining the principal share of the labour connected with its operations, as a wise counsellor and judicious adviser in matters pertaining to the management of the Church's affairs, and generally as ever ready to devote his time and talents in whatever way might tend to the Church's stability and welfare, the Commission cannot but recognize, in their departed friend, one whom the great Head of the Church was pleased to make eminently instrumental in the building up of our Zion.

"And now, in the unexpected close of his useful and valuable life, the Commission desire to acknowledge the hand of Him who, while He acts

according to His own pleasure, ever does what is best for His people, as well as most for the advancement of His own glory; and in the removal of Mr. Hamilton, as well as in the recent removal of eminent servants of Christ, they would recognize a loud call addressed to the Church to lean more entirely on her adorable Lord and Head, comforting herself with the assurance that He ever lives and reigns, and that from age to age He will continue to provide those instruments which He sees to be best fitted for the accomplishment of His purposes."

In the year 1848 one of our Deacons resigned office on joining another congregation. He has since passed away; but we cannot allow the name of Edward Maitland, afterwards Lord Barcaple, to be unrecorded here. Of his legal acquirements, or of the brief but memorable term of his service on the Bench, this is not the place to speak; but it is not possible to have known him without recognizing the man of high mental culture, and of no less high moral purpose—a man of noble nature, touched and adorned by grace.

In the same year the Deacons' Court purchased, as a more suitable Manse, No. 4 South Charlotte Street,—a house which became very familiar to many of us.

It was not until October of this year that the Cromarty Congregation, which had been bereaved of their minister a year before by Mr. Stewart's death, obtained a successor; and with characteristic good feeling and taste Dr. Candlish went to Cromarty and introduced Mr. Wilkie to his future people.

In December, Mr. Strang was appointed Leader of our Psalmody; in which position he has rendered much good service in connection with our sanctuary worship.

Early in 1849, Mr. Maclaren, our Missionary in Rose Street, was elected Minister of Dunning, where he is still the pastor;

and in his room Mr. Thomas Murray, now Minister of Midmar, was appointed.

In March of this year a step was taken which has had great results, and the history of which, in all its progress and changes, would of itself form a lecture of interest. On the motion of Dr. Candlish it was resolved to break ground with a view to Territorial work, and ultimately to the erection of a charge, in Fountainbridge.

If there was any feature of Dr. Candlish's ministry almost equal in its distinctive prominence to his unrivalled pulpit powers, it was his successful efforts in the erection of new Territorial charges. From the commencement of his St. George's ministry in 1834, he was incessantly devising and carrying out liberal things in this direction. It is told of Dr. Chalmers, that when, with characteristic earnestness he set about getting the district of Morningside, part of St. Cuthbert's Parish, erected into a separate *quoad sacra* charge, some one connected with the West Kirk said to him, "You might as well take away a portion of a man's estate as deprive us of part of our parish." To which Dr. Chalmers replied, "Well, if it is an estate, it is an estate of sin and misery." And truly this might have been said of Fountainbridge, when Dr. Candlish began his Territorial work there.

Mr. Thomas Alexander was appointed the first Missionary—a man of vigorous powers, if somewhat peculiar in their manifestations—original in preaching, if sometimes a little *outré*—warm in piety, but occasionally impulsive and erratic in his modes of speech and action even when in his best and highest frames. He was a good pioneer in the district, and left his mark upon it.

It was my fortune, afterwards, in London, when he became Minister of Belgrave Presbyterian Church, to meet him often and to know him well. He did good service there also; and his departure was affecting in no ordinary degree.

Returning on a Sabbath evening from the church—not his own—in which he had officiated, he had, it is supposed, felt ill, for he had called a cab, which he always avoided, when possible, on Sunday, and somewhat inarticulately said to the driver, “To the gates—,” referring to those of Chelsea Hospital, which were near his own residence. When they reached the place, the driver said, “These are the gates, sir.” “What gates?” he asked, and sunk back insensible. He was carried into the Hospital lodge, and lay there all night, no one knowing who he was. In the morning, one of the pensioners, entering, started back on seeing him, and said, “My minister!” He never rallied, and died, a few years over fifty.

Mr. Alexander did not remain long at Fountainbridge. In 1850 he resigned, and was succeeded by Mr. Inglis, who afterwards went to Manchester, and is now one of the Ministers of Dundee.

On 4th November 1849, Mr. John Murray, who had been an Elder in Old St. George’s from 1839, and who was one of the original Elders of Free St. George’s, was taken away—a true friend of our Pastor, and a liberal supporter of all our congregational efforts.

It was in the following year that a breach occurred in the Congregation which recalled, with vivid impressiveness, the Church’s contendings, and deprived the bench, the church, and community of a remarkable and honoured man.

Lord Moncreiff was by disposition, by hereditary necessity, one might almost say, and by personal choice, an intelligent and earnest Presbyterian. A true friend of civil and religious freedom, when that was not a popular cry in Scotland or elsewhere, he found in the Presbyterian system that combination of order and liberty with evangelical teaching and discipline which commended itself to his patriotic and Christian sympathies. For years he occupied a place in, and took an active part in the proceedings of, the General Assembly of the Church of Scotland. It is not now customary for the Judges of the Supreme Court to sit in our Assemblies, but it was not uncommon until within a comparatively recent period, and in 1833 Lord Moncreiff seconded Dr. Chalmers' motion in the first debate on the Veto, lending all the weight of his great legal knowledge and personal character to that movement.

Lord Moncreiff joined the Free Church in 1843, but did not take office. How regularly he appeared in his pew at the stated Sabbath services, all who remember the Lothian Road Church will readily recall.

We find Lord Cockburn in his Journals, lately published, recording Lord Moncreiff's death in these affecting words:—"Law-learning, and law-reasoning, industry, honesty, and high-minded purity could do no more for any Judge. After forty years of unbroken friendship, it is a pleasure to record my love of the man, and my admiration of his character."

In the Kirk-Session Records the following Minute was placed in remembrance of this true friend of our Church and attached member of St. George's:—

*Extract from Minutes of Meeting held 21st April 1851.*

“ Dr. Candlish reminded the Kirk-Session of the loss sustained since last meeting by the death of Lord Moncreiff, one of the oldest members of the Congregation. In the higher Courts of the Church the valuable services of Lord Moncreiff have been frequently and publicly acknowledged. Of these services the Kirk-Session entertain a profound admiration. But they desire specially to record their sense of the deep interest which for many years Lord Moncreiff uniformly took in the welfare of this Congregation, and in all the proceedings of this Session, of which he was so long an esteemed and honoured member. The Kirk-Session have often derived the utmost benefit from his attention even to the details of the business they had to transact, as well as from the exercise of his matured judgment in guiding their deliberations. They recall with lively gratitude the warm attachment which Lord Moncreiff manifested to the Pastors of this Congregation, and the assistance he was ever so ready to afford to them by his sympathy and counsel in all their labours, whether for the good of the Congregation or the interests of Religion and of the Church at large. And though Lord Moncreiff has not taken his seat in the Session for several years past, the Session cannot but express the gratification which his regular attendance upon ordinances in this Congregation, and his unabated esteem for all the members of this Court, afforded to the people and office-bearers of St. George's Free Church. The Kirk-Session beg to express their deep sympathy with the family of Lord Moncreiff in this recent bereavement, and their earnest prayer that the God of all grace and consolation may vouchsafe to the children of his departed servant, not only the comfort which the memory of his distinguished services in the Church and in the community may warrantably afford, but the higher and more blessed support of that grace which is sufficient for them, and that strength which is made perfect in weakness.”

In October 1851, Fountainbridge Mission was made a Preaching-Station of the Church.

Some changes took place in our different missionary works in 1852. Mr. Sinclair became our Missionary in Rose Street, and during a long period was a faithful and painstaking worker in his allotted field. In Fountainbridge too a change occurred, in

consequence of Mr. Inglis accepting a call to Manchester. The Rev. James Hood Wilson was appointed Missionary there.

In our Congregation the Foreign Missions Association was formed, by means of which our contributions to the great work of our Church in India were to so large an extent increased, and have continued so down to this day.

Nor were we indifferent to Home Mission and other Funds at this time; for it was in this same year, 1852, that, after a meeting with Dr. Buchanan, our Congregation pledged itself to give £2850 per annum to the Sustentation Fund.

On February 14, 1853, Mr. Thomas Thomson resigned the Clerkship of the Deacons' Court, and was succeeded by Mr. John M. M'Candlish. To the former our Congregation was greatly indebted for services in connection with the building of the Lothian Road Church; while to the latter we owe an equal debt of gratitude for services in connection with the building of the church in which we now worship.

In July of this year the first dispensation of the Communion took place at Fountainbridge in the temporary place of meeting, the new church being not yet completed. It was finished, however, before the year closed, and was opened by Dr. Candlish on 8th January 1854. At the next meeting of the General Assembly, Fountainbridge was sanctioned as a full ministerial charge; and on 20th July 1854, the Rev. James H. Wilson was ordained as its first Minister.

In February 1854 the name of Sir George Sinclair was added to our Session. He had long been connected with Old St. George's, but at the Disruption did not see his way to join the Free Church. Ultimately, however, he left the Establishment,

and rejoined those with whom he had done much good work and service during the Ten Years' Conflict.

In the year 1855 an incident occurred in our congregational history, which, while it brought out in strong relief the unity of feeling and affection which bound us together, had reference to a painful occurrence in the history of our Free Church, to which I would rather not have referred, had it been possible in telling the story of our congregational life to ignore or forget it.

A controversy had arisen in the Church, which is remembered by many of us as "The College Question." It was a perfectly fair subject for difference of opinion, whether the Church should have a single College in Edinburgh, or should have in Glasgow also, and in Aberdeen, Institutions for the training of our youth for the ministry in the west and the north of Scotland. It is a poor sign of any Church when differences of opinion are deprecated in place of being discussed. The unhappy feature of this controversy, however, was not the mere division of opinion, nor the separation upon this question of leading men who had in former days acted together, but the singular violence and bitterness which characterized the conflict. It is well known that Dr. Candlish and Dr. Cunningham—*par nobile fratrum*—took opposite views in this matter; and it is right to say that while the views of the former in favour of a plurality of Colleges had a larger support from the Ministers of the Church, the opinion of the latter in favour of a single College was largely supported by the Eldership.

The question was allowed to influence almost every important matter which came before the Church; and in March 1855, when the Edinburgh Presbytery met to elect its representatives

to the Assembly, some indications were given of a desire to exclude Dr. Candlish, on account of the views he held on this College question.

Dr. Cunningham interposed, but in an ungracious way. "He proposed," he said, "to send Dr. Candlish to the General Assembly this year, not because he thought that the influence of Dr. Candlish in the Assembly would in any matter be for the good of the Church. He did not think any influence Dr. Candlish might exert would be for the good of the Church in any one department, but merely that it would be a strong thing to exclude him without warning." The feeling excited by this speech was deep and strong. Dr. Candlish resented it, and, in a letter to the Presbytery, declined to accept an appointment to the Assembly, as if he were a servant under warning.

Some explanations, however, were made, and Dr. Candlish went as usual to the Assembly.

At the Annual Meeting of our Congregation a strong demonstration was made of sympathy with Dr. Candlish, and of disapproval, and almost indignation, at the spirit which had been evinced, and the language which had been used towards him.

An Address of sympathy was presented to Dr. Candlish, signed by fifty-four Elders and Deacons, and the following Resolutions were moved by Mr. Robert Horn, advocate, and seconded by Mr. R. L. Dymock, and ordered to be published in the newspapers. The remarkable feature of the Address and Resolutions was, that both were most warmly supported by men who agreed with Dr. Cunningham, and differed from Dr. Candlish, on the question which then divided the Church, but

who resented a mode of warfare which in itself and in its mode of expression was regarded by them as unworthy:—

*Extract from Report of Annual Meeting of St. George's Church  
of 30th April 1855.*

“Dr. Omond, after explaining the circumstances connected with the presentation of this letter, read the same to the meeting as follows:—

“‘To the Rev. Dr. CANDLISH.

“‘EDINBURGH, 16th April 1855.

“‘REVEREND AND DEAR SIR,—The proceedings of the Presbytery of Edinburgh at its last meeting constrain us to come forward, and as members of your Kirk-Session and Deacons' Court, to express our unabated attachment to you as our Pastor, and our deep sense of the value of the services you have rendered to the Free Church of Scotland.

“‘We enter not upon the question as to the rule which should be followed in sending members to represent the Presbytery in the General Assembly; but of this we are satisfied, that a departure from a fixed routine has often been attended with signal benefit, and more especially that your presence in the Assembly, and your sagacity and aptitude for the conduct of business, have contributed in an eminent degree to the effectiveness of the proceedings of the Supreme Court, and to the adoption and successful prosecution of every scheme having for its object the good of the Church and the glory of God.

“‘We are not to be understood as unanimously concurring in the views which you entertain on all the subjects that have engaged, or which still occupy, the attention of the Church—some of us differ from you on one or more of these; but it is the hearty and steadfast persuasion of us all that everything you have done has been undertaken with singleness of aim, and carried forward with a thorough forgetfulness of self.

“‘We regret that the resolution to propose a change in the course hitherto followed, should have been made at a meeting where not a single layman was present; and we think that the method adopted for carrying the resolution into effect was offensive and unjust to you. The motion, of which notice has been given in the Presbytery, by its connection with the relative statements of its proposer, has a direct and exclusive reference to you; and it appears to us that your past services to the Church ought to have protected you from

being subject, it may be for a whole year, to the charge of having used your influence on several important subjects to the detriment of the Church, without any specification being given of the grounds on which the charge rests, or any opportunity for vindication being afforded you. It is our earnest prayer to God that you may be sustained and comforted under the present trial; that He may continue to bestow upon you the meekness of wisdom; and that you may be counselled and guided so to be as instrumental now in restoring peace to the Church as you have already been in defending its principles and in carrying forward its work.—We remain, reverend and dear sir, yours very affectionately.'

*(Signed by fifty-four Elders and Deacons of the Congregation.)*

"The chairman then called on the members of the Congregation to express their sentiments, whereon Mr. Robert Horn, advocate, addressed the meeting, and moved the following Resolutions:—

"1. That without desiring to interfere as a Congregation in reference to matters which have recently formed the subject of discussion elsewhere, the meeting cannot allow the present opportunity to pass without expressing their warm sympathy with their revered Pastor, Dr. Candlish, under the trying circumstances in which he has been placed; their admiration of his single-hearted zeal and untiring energy; and their entire confidence in his rectitude of purpose and purity of conduct as a public man.

"2. That they feel deeply thankful to Almighty God for the inestimable privilege of the faithful and acceptable ministry of Dr. Candlish, and earnestly trust that he may be long spared, as their Pastor, to prosecute in this important field of usefulness the evangelic labours which have been blessed to many souls, and in which they hope and pray that his bow may long abide in strength, and that his heart may be encouraged by seeing the pleasure of the Lord prospering in his hands.'

"These resolutions having been seconded by Mr. Robert L. Dymock, Procurator-Fiscal, were put from the chair and carried by acclamation.

"It was further resolved, if Dr. Candlish should consent, that the resolutions should be published in the newspapers.

"Thereafter, on the entrance of Dr. Candlish, the resolutions were communicated to him, and he addressed the Congregation."

We all know the nobility of character and the gentleness of nature through which strong words often burst from the honest

heart and honoured lips of Dr. Cunningham ; and we shall see afterwards how this cloud passed away, and old relations and first love were re-established between these two great and good men.

The years that followed—1855 to 1861—were not marked by any eventful occurrences in the Congregation, save those of the removal of outstanding and beloved men in the Eldership, who were called away from us.

Mr. George Baillie, of the East India Company, a quiet, unobtrusive man, of sterling worth and piety, left us in 1854.

Next year, the gentle, earnest, cultivated Mr. James Fulton, who did admirable service as Rector of the Normal School, and who, seeking the milder air of Madeira to recruit, as we had hoped, his failing health, died there on 24th January.

On the 11th October 1856, there passed away from us one who had held office in our Congregation as an Elder from 1846. Mr. John Gibson was probably one of the foremost Educationists which Scotland has produced. First in connection with one of our leading schools in the city, then as one of Her Majesty's Inspectors of Schools, and finally as proprietor of Merchiston Castle School, he was recognized as a man of large experience, of vigorous mental power, and of indomitable energy. It was my privilege to know him very intimately, and my experience of him as a friend was unflinchingly pleasant. Who that ever saw him can forget the colossal man, with his splendid head and piercing eye, his expression softened and made most gentle by a smile which his face almost always wore? His death saddened many hearts; and the loss of that true friend and fellow-labourer in many good works was a heavy and bitter one. His firm faith and

manly piety sustained and animated him when the somewhat sudden call came to arise and depart.

In 1857, the honest, hearty, loyal and liberal Colonel Cadell, passed away, leaving a great blank in our Session, and a vacant place in many hearts.

The following Minute was adopted by the Kirk-Session :—

*Extract from Minutes of Meeting held 5th October 1857.*

“The Moderator reminded the Session that since last meeting one of their number had been removed by death. Colonel Cadell was ordained to the Eldership of St. George’s in December 1843, and he died on 17th August last. The Kirk-Session resolved to record the tribute to his memory pronounced yesterday by the Moderator from the pulpit:—

“‘Since I last addressed you from this place, it has pleased God to remove from among us one whom, as a private Christian and as an Office-bearer, an Elder in the Congregation, we were accustomed to hold in high esteem. Of course, I do not pretend to draw his character or to pronounce his eulogy. But I think it not improper to give expression, in the fewest possible words, to the sense we all had of his worth, our sorrow in losing him, our sympathy with his bereaved household, our submission to the gracious and wise Disposer of all events, and our earnest hope and prayer that He may graciously raise up and qualify new recruits in His host to occupy the posts left vacant by standard-bearers who have fallen. Our father, our brother who is gone (for he was both to us—revered as a father, beloved as a brother), served his country faithfully in that land which is now the scene of wrath and woe, and in which his kinsmen and sons are now perilling their lives.\* With not less fidelity did he there and at home serve his God. Early brought to the knowledge and under the influence of the truth as it is in Jesus, he exemplified in no ordinary degree, throughout the whole of his subsequent life, the simplicity of a child-like confidence in his heavenly Father, and a child-like submission and love. A more amiable and upright man it would be hard to find. He was ready for every good work. Unobtrusive, unostentatious, he proved, by the quiet consistency of his walk, the punctual discharge of all his duties, and acts and instances of liberality and philanthropic effort, for which he sought no praise or honour from man, the

\* The time of the Indian Mutiny.

singleness of his eye in following Christ, and the unselfish sincerity of his devotion to Christ. The cheerful resignation, the happy contentment, the continual thankfulness which he manifested and expressed during the months of his last illness, and in the anticipation of gradually approaching death, neither I nor any who were with him can easily forget. May the Lord enable us to profit by what we witnessed: and may He move all of us to lay to heart the lessons He teaches us by His providence, when He would have us to know and consider how precious in the sight of the Lord is the death of his saints; what peace the righteous hath in his death; and how good a thing it is to be followers of them who through faith and patience inherit the promises, and to have a saving interest in Him who is "the Resurrection and the Life"! "

In 1858, the Rev. John Jaffray, whose active and useful service in Disruption days must not be forgotten, was removed.

And in 1859, Mr. John Thomson died,—the shrewd, sagacious man of business, a true friend of our Congregation, and a ready contributor to every good work among us.

The Kirk-Session Records bear the following tribute to his memory :—

*Extract from Minutes of Meeting held 4th April 1859.*

"In recording the death of Mr. John Thomson on the 7th of last month, it was agreed to insert the following remarks, made from the pulpit by the Moderator on the Sabbath after the funeral :—

"Mr. Thomson was no ordinary man. Great force of character, great power of will being combined in him with general ability of a high order and an aptitude for business all but unrivalled, he won for himself early in life, and continued to hold, a reputation and standing in his profession such as enabled him, it is believed, more than once to render signal service in trying times to the manufacturing and commercial interests of his country. But of that it does not become me here to speak, so much as of his position in the Church of Christ generally, and in our own Congregation in particular. Mr. Thomson was the father of our Kirk-Session. He was in a double sense so. He had been a member of our body longer than any other member of it,

and he had been in office longer as an Elder. It was in Aberdeen that Mr. Thomson was first called and ordained to the Eldership in 1807, at a time of life at which it is certainly not usual to commit to any one so sacred a trust—when he had not yet reached the age of twenty-four. But he amply vindicated his fitness for the post. Aberdeen owes much to the godly zeal and wisdom of her young and enthusiastic, but yet mature and indefatigable Elder. From Aberdeen Mr. Thomson removed to Glasgow, and ultimately to Edinburgh; in both of which places he was immediately, or almost immediately, on his arrival recognized and received as an Elder. In the Outer High Church he was the intimate friend and valued coadjutor of the venerable Dr. Balfour. When he came to this metropolis he was eagerly laid hold of by one who knew him well—my illustrious predecessor, the first Minister of this flock; need I name Dr. Andrew Thomson. That distinguished man sought him for a coadjutor, and, as is well known, reposed a large measure of confidence in his zeal and wisdom, and availed himself largely of his friendly counsel and aid.

“Mr. Thomson was the only one of the Elders ordained or admitted by Dr. Andrew Thomson who continued to be a member of our Kirk-Session till his death. For nearly thirty years he has gone in and out among you as an Elder; for well-nigh twenty-five of these years it has been my privilege to be associated with him. Need I say—for myself, for my brother Elders, for you, my friends—in what esteem we have ever held him; how we always found him ready to forward every good work, and to bid God-speed to every good workman; how staunch and true he stood when others failed, witnessing a good confession for Christ's crown and kingdom, and for His people's liberties? That is now for a season over. The tie which bound him to us is broken. The Master has called His servant home; and wearied with long sickness, yet still strong in faith, glorifying God, the servant was ready to depart in peace. For us who remain, let us strive to be followers of them who through faith and patience have now inherited the promises.”

The same year deprived us of dear old Dr. Makellar, whose steadfast principle and devoted love to the Master were displayed for years in the quiet rural parish of Pencaitland, where his memory was cherished long after he had left it, as that of a pastor wholly given up to the interests of an attached people. In Edinburgh, where he resided after the Disruption, his ser-

VICES were at any moment ready, and his heart ever warm, for any duty the Church required of him. Among ourselves he was greatly beloved. Nor shall we soon forget the consistent life, the liberal and catholic spirit, and the unvarying courtesy and Christian bearing of the old man, whose form was so familiar in our Session and Congregational Meetings. The Minutes of the Kirk-Session record his death as follows :—

*Extract from Minutes of 19th June 1859.*

“It was agreed to record in the Minute of to-day the concluding part of a discourse by Dr. Candlish, on forenoon of Sabbath the 15th May, regarding the late Dr. Makellar, who has been since 1845 an Elder of St. George's :—

“The name of Dr. Angus Makellar will always occupy a high place in our Church's history, among other names made notable by its recent contentings and their issues ; while, by the generation that knew him personally, it can never cease to be held in warm, reverential, and affectionate remembrance.

“In the main, Dr. Makellar's life was that of a Scottish country pastor,—as calm, as unostentatious, as uneventful, as such a life usually is. The two scenes of his active ministry—Carmunnock, in the West, where he began it, in 1812 ; and Pencaitland, in the East, where, from 1814, he laboured for nearly thirty years—were quiet, agricultural parishes, remote, in a great degree, from the influences of the crowded city, and the busy hum of manufactures and commerce.

“Dr. Makellar had always, in his place in the Church Courts, consistently and ably maintained the evangelical principles which the Erskines and Moncreiffs and Thomsons advocated. Of the measures then adopted for improving discipline, promoting missions (home and foreign), reviving the eldership, giving effect to the people's rights, and defending the Church's independence, Dr. Makellar cordially approved.

“Fittingly, therefore, when a crisis came, and in 1840 it was deemed necessary to break the customary rotation, according to which the General Assembly's Chair had hitherto been filled, and to have one presiding on whose soundness and firmness, on whose tact and temper, and sense and judgment, full reliance might be placed, all eyes were turned to that quiet, secluded

Manse in East Lothian. How the hitherto retired pastor acquitted himself in the prominent station which he was thus called to fill; how thoroughly he realized all that was anticipated and desired; how admirably, without offending opponents, but rather, by his impartial fairness and singular courtesy, conciliating them, he satisfied all friends and upheld the good cause, many are yet alive to tell.

“ ‘When the Disruption came, Dr. Makellar was with Chalmers, Welsh, Gordon, Macfarlan, leading us out—going before us. On leaving his country parish, and coming to reside in the metropolis, Dr. Makellar for some years exercised a sort of general superintendence over the missionary and educational operations of our Church, as Convener of the Board of Missions and Education; and he shared with Dr. Patrick Macfarlan the honour of being called a second time to occupy the Assembly’s Chair.

“ ‘Of late years Dr. Makellar has not held any office in the Church, or actively engaged in her work. To the last, however, he continued to manifest the most lively and munificent interest in all her proceedings and undertakings. He was forward to aid by his prayers, his sympathies, his liberalities, every good cause. Nor was his interest limited to our own Church doings. His was a warm, catholic heart, in which there was room for every thing Christian, every thing philanthropic; and for every man, too, who proved himself Christian and philanthropic.

“ ‘And now, full of years, and honoured among his fellows, this man of God, after a long season of utter prostration of body—during the whole of which, however, his mind was kept in peace—has calmly and placidly fallen asleep in Jesus. His life was a life of consistent devotion to his Master and his Master’s cause.’ ”

In 1857, Mr. M’Candlish having resigned the Clerkship of the Deacons’ Court, Mr. Wallace, who still occupies that position, and whose valuable services we all so much appreciate, succeeded him.

In 1859, the present Manse, 52 Melville Street, was purchased,—a building many rooms in which are hallowed to the memory of some of us, by associations connected with days of health and vigour, and days of weakness and suffering, of our lamented Pastor, Dr. Candlish.

In 1860, death again entered our Kirk-Session, and removed Sir James Forrest, Bart.,—a man who lent all the influence of his position, whether as Chief Civil Magistrate of Edinburgh or as a County gentleman, to the cause of truth and godliness.

In this year, Mr. Charles M'Crie, afterwards Minister of Blairgowrie, and now of St. Mark's, Glasgow, was appointed our Missionary in the Rose Street district.

In the early part of 1861, our Congregation undertook some mission work in the district around Free St. David's Church; and Mr. Miller, now the scholarly and cultivated Missionary of our Church at Madras, who at this time was appointed Missionary in Fountainbridge, had this new district also under his charge; Mr. Wells, now the indefatigable and successful Minister of the Barony Free Church, Glasgow, being appointed Student Missionary.\*

In the spring of 1860 Dr. Candlish had a severe illness; and in April of this year the first suggestion was made as to a Colleague-Minister. It was strongly felt in the Congregation that the best security, humanly speaking, for our retaining, for a longer period than might otherwise be the case, the services and presence of Dr. Candlish, lay in his getting relief from a measure of pulpit and pastoral labours. It would be difficult, without apparent exaggeration, to describe fully the work which had been laid on Dr. Candlish for the quarter of a century preceding the period at which we have now arrived. It is not too much to say that no movement of any importance in the Free Church was made without his judgment being asked and given.

\* Mr. Wells has since left the Barony Church, to become Minister of Pollokshields in the same Presbytery.

On him, emphatically, lay the care of all the churches; and every country minister who was in trouble about a site, or a building, or a Session difficulty, knew where to find a willing helper and a sympathizing friend. If he was sometimes abrupt, and hasty even, both in manner and speech, there was little wonder. The burden and worry were incessant and trying. But the quick word was never the index of an estranged heart; and the loving smile which followed sent every one away with the conviction how true and generous a friend he was.

The idea of a Colleague originated in the Session, and doubts were felt as to how Dr. Candlish might regard it.

I remember the details well; for it was my privilege—I know not by what accident of selection—to be associated with Mr. Murray Dunlop, Lord Ardmillan, Dr. Omond, Mr. Bell, Mr. Meldrum, and Mr. Dalmahoy, in the preliminary steps which were requisite. We met in Mr. Dalmahoy's office; and three of our number were appointed to see Dr. Candlish on the subject.

The proposal was accepted in the loving spirit in which it was offered, and a congregational meeting was at once called. The result was a unanimous Call to the Rev. James Oswald Dykes of East Kilbride.

On the 12th June 1861, the Presbytery met in our church, and moderated in a Call. On 23rd July, the Presbytery of Hamilton refused to translate Mr. Dykes; but on appeal to the Synod of Glasgow and Ayr, it was unanimously agreed, at its meeting on 8th October, to translate him to St. George's.

On 19th December 1861, Mr. Dykes was inducted as Colleague-Minister; and in the evening the Congregation was to have met in the Hall and Library of the New College, or the

Assembly Hall, to welcome their young Pastor. The sad event to which I have now to refer altered that arrangement, and the meeting was held in the Church.

Towards the middle of December 1861, rumours that Principal Cunningham was alarmingly ill startled the community; and ere the tidings had come to be realized in all their importance, the news of his death, on the 14th December—the day on which the Prince Consort died—came upon us.

I advert to this because it drew forth in our pulpit one of those outbursts which were all the more memorable because they were rare. It never was much a habit of Dr. Candlish to deal in funeral sermons or pulpit obituary notices of those beyond our own Congregation; but when he did deliver such, they were, beyond measure, pathetic and beautiful.

After alluding to the loss which the Church and the country had sustained by Dr. Cunningham's death, he referred to his personal sorrow.

"I call him friend," he said, "my earliest friend among my brethren here, whose associate I became nearly thirty years ago—my friend to the last. Most devoutly do I thank my God that I can say so. That which might have been to me the most overwhelming of all aggravations of this calamity has been averted; and without a single drop of bitterness mingling with my tears, I can follow my friend's remains to their last earthly home. I thank the Giver of all good, the Healer of all breaches, the Author of peace, and the Lover of concord, for this great mercy—that not yesterday, but now years ago, the darkest cloud that ever gathered over my happiness here below, in so far as that happiness lay in human fellowship, passed quite

away, and we were to one another as we had been before.\* You will pardon these personal allusions; you will sympathize with me as I have made them. I believe that you and the whole Church grieved for the estrangement, of which, let me, in all sincerity, take to myself a full share of the blame; and you and the whole Church were glad when it took end."

I seem yet to hear the roll of that wonderful voice, as, amidst death-like silence, it poured out this heart-burden of mingled sorrow and thanksgiving over his loved and lamented friend.

The General Assembly of the following year appointed Dr. Candlish Principal of the New College, retaining his position as Minister of St. George's. From that date much added College work fell upon our Minister; and especially he regarded it as an incumbent duty to open and close each Session with an address to the students on some topic of prevailing interest at the time.

In the close of 1861, Mr. Macqueen, now of Kirkmichael, was appointed Missionary in Rose Street.

Early in 1862, a well-known face was missed at our Sabbath and other gatherings. Gavin Anderson had been a Church-Officer in Old St. George's. At the Disruption he resigned his appointment, and became in our Congregation—Church-Officer, shall I say?—rather the comptroller of our Church arrangements, the friend of all of us, and the ready helper and worker in every congregational cause.

His illness was brief, and his departure sudden. From

\* The reference is to the College Controversy, already referred to. In Dr. Rainy's "Life of Principal Cunningham" will be found the story of the reconciliation, towards which the first movement was made with characteristic generosity by Dr. Candlish, and which was cordially received, and responded to, by Principal Cunningham.

the pulpit Dr. Candlish spoke words regarding him which found a ready response in every heart. The Minutes of the Deacons' Court record them as follows:—

*Extract from Minutes of Deacons' Court of 14th July 1862.*

"The Deacons' Court, with consent of the Moderator, agreed to record in their Minute-book, as the expression of their sentiments regarding the late Mr. Gavin Anderson, the remarks made by Dr. Candlish on Sabbath last, in allusion to his death, as follows:—

"I cannot close this discourse without adverting to the loss which, since we last met, we have sustained, in the removal from among us of one whom we not merely prized as a most efficient functionary, but esteemed and loved as a Christian brother. He did not occupy what men count an eminent place in the world or in the Church; but he was out and out of David's mind, reckoning the lowest post in the house of God to be a post of honour; and in the best and truest sense he "magnified his office." I need not dwell on those peculiar qualifications which recommended him to our unbounded confidence: and not to ours only, but to that of the community at large; for I have been much struck during the past week with the many proofs I have had, from all quarters, of the respect, and more than respect, in which Mr. Anderson was held among all classes, of all denominations, in our city. He was, indeed, a rare man in his position, thoroughly fit for it, and yet thoroughly fit for much more,—never going out of it, or counting it beneath him, but always so filling it, and so fulfilling all its duties, as to make us see and feel that we had in it a man of abilities and affairs; a man of business talents far from ordinary; a man of sense and tact, of good breeding and good manners; a man of real courtesy, the courtesy of a genuine Christian kindness and good-will;—above all, a man of highest principle, an upright man, a man of God. That the services of such a man should be eagerly sought by all sorts of people, on all sorts of occasions, was only what might have been anticipated. And he was ready at every call—ready to oblige, ready to give help, ready to be of use at any time and in any way. Hence his death is, in some sense, a public calamity. He will be missed in many circles, at many meetings, by many pious and benevolent societies. But it is we who will miss him most. For we owe to him—to his incessant assiduities; to his admirable temper, never ruffled, never discomposed; to his uniform and universal anxiety to accommodate and to oblige—not a little of

the order and comfort with which our congregational affairs have been managed, and our congregational assemblies on week-days and Sabbaths have been conducted.

“What he was to me personally I cannot adequately tell. How I leaned on him; how he helped me; how we often took counsel together as equals, with no remembrance almost on my part, yet never with any forgetfulness on his, of the relations subsisting between us; how profitable I found him, often in a high sense; and how pleasant always,—all that is matter of private grief rather than of public testimony. I mourn a friend gone. And it is an aggravation of my sorrow that I did not see him go. You too have to regret that the end came so suddenly, as to deprive you of the satisfaction of praying for him in the church. But you and I have evidence enough of his life of faith to assure us of his having gone to his rest in the Saviour's arms. He fell asleep in Jesus. His own words were, “I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.” He said, indeed, to his weeping partner, “I could have wished to live a little longer;” but he instantly added, “The Lord's will be done.””

In 1863, Mr. Macqueen having resigned the position of Missionary, Mr. Grimm succeeded him. New premises were purchased in Rose Street for District work there, and a fresh impulse was given to it under Mr. Dykes's special care.

On Christmas Day 1863, Dr. George Smyttan, formerly of the Madras Service, was removed from among us.

He was one of those men—and a very fine type of them—who, having taken up a Christian attitude in India, was formed, by the experience which such a position gives, into a character of a very noble kind. In the highest and best sense a gentleman in feeling and in action, he presented to the Church and to the world a most attractive example,—his unswerving integrity, combined with a most courteous bearing, being seen and known and admired of all men. His zeal in the interests of Missions led him to keep that great subject prominently before

the Session; and to him much of our congregational effort in that direction was directly traceable.

Early next year, clouds gathered round the young Colleague, and his health, which had never been robust, and which had sadly interfered with his giving that full measure of relief to Dr. Candlish which was desired, became so uncertain, that the Rev. Mr. Mitchell was engaged for three months as Assistant, while Mr. Dykes took a period of rest.

Matters, however, became more serious as time wore on; and early in 1865, three medical men—Dr. Harry Rainy of Glasgow, Dr. Fergus of Glasgow, and Dr. George Keith of Edinburgh—recommended, as by far the most hopeful movement, that Mr. Dykes should go for a time to Australia in search of health. The Deacons' Court and Congregation moved at once in the matter,—resolved to pay all expense of the removal to Australia, and to continue the present rate of stipend,—the whole matter to be reconsidered at the end of a year. The following are the letters of Dr. Candlish intimating, with his usual good taste and friendliness, and of Mr. Dykes gratefully accepting, the proffered liberality of the Congregation:—

*Extract from Deacons' Court Minutes of 9th January 1865.*

“Dr. Candlish stated that he had written a letter to Mr. Dykes, as requested by the Deacons' Court at their last meeting, which he would read, and of which the following is a copy:—

“‘EDINBURGH, January 3, 1865.

“‘MY DEAR MR. DYKES,—Acting on a hint from Dr. Rainy of Glasgow, I called together a few of the Elders on Sabbath; and yesterday, after our usual New Year's Day prayer-meeting, we held a meeting of the Deacons' Court. It was very fully attended, and I need not say we were a very sad company. Dr. Rainy's hint was to the effect that even at this early stage we should

consider the matter in a financial point of view, to the extent of putting you as far as possible in a position to make up your mind on the medical opinion without any distracting element of a pecuniary sort. We felt that we had a very delicate, as well as very painful duty to discharge; for it might seem as if we were anticipating your decision and ultroneously helping you to leave us. You will give us credit for far different wishes and intentions, and believe that we have acted simply on the conviction that you ought to have some idea of what we would be inclined to propose should the worst come to the worst, before finally forming your judgment. We did not come to any positive or formal conclusion as to what we should recommend to the Congregation in the event of our fears being realized; but after anxious deliberation, we thought of some such arrangement as the following, which I was instructed to communicate to you:—

“‘1. It appears that of the fund raised for your travelling expenses last year, a balance of about £80 is still in bank. We propose to raise that sum in the same quiet way as formerly to an amount sufficient to cover the entire expense of outfit and passage for yourself and family. If people choose to go beyond it, so much the better. We mean that they should.

“‘2. We propose to continue your stipend in full after the term to which it is due, on the distinct understanding that at the close of it we will feel ourselves bound to resume consideration of the subject, with a view to make such arrangement as may then appear suitable for your having so long a period of rest as your case may then require. We think it better on the whole to speak of one year only in the meantime, because our doing so looks hopeful, and is in harmony with the expectation indicated by the medical men. But we give you the strongest assurance that we will set our faces against anything like your entering prematurely upon any sort of labour, and will do everything in our power to make full and adequate provision for whatever issue a year's experiment of entire repose may yield. You know the men and can trust them.

“‘I would like to know how the proposal I have sketched strikes you. It is quite open to any modifications that may be suggested. If it approves itself, with or without modification, to your mind, we will resume consideration of it in the Deacons' Court, in order to its being put in shape to be recommended to the Congregation at an early period.—Yours very truly,

“‘ROB. S. CANDLISH.’

“The Deacons' Court highly approved of this letter, and agreed to adopt it, as fully embodying their views.

"Dr. Candlish then read the following reply to the above letter from Mr. Dykes:—

"50 BUCCLEUGH STREET, GLASGOW,  
"5th January 1865.

"MY DEAR DR. CANDLISH,—Referring to your last letter, I feel very much the delicacy, as well as the generosity, of the steps you have taken in conjunction with the Deacons' Court. Be assured I am far from mis-reading your motives. I thank you for so fully, and at once, relieving my feet from money impediments.

"At the same time, I was not suffering these to occupy my mind, or hamper me in my decision; for I felt sure that what was right would be done, and that means would be found for what was appointed. My difficulty now is how to accept of all that your letter speaks of. The suggestions of the Court go to the extreme of generosity.

"This much, however, let me say. One year's salary, after our connection is sundered, seems to me very handsomely to exhaust all that even a generous sense of honour could prompt. What may be my position at the end of that time I am most willing to leave till that date arrives. This of the congregational share in the matter. The further offer of friends among the Office-bearers (to increase the sum already banked to a sum sufficient to cover passage-money out) I take the liberty to look on in a totally different light. It is, I take it, meant as a private kindness, an offer of friendship, and as such I cannot refuse to accept it with the same cordial frankness with which I know it to be offered.

"The sum required, in addition to that already in hand, will not I hope be very large; for I cannot but feel that my poor services are far from worth all the pains and liberality with which they have been rewarded.

"Yours very truly,

"J. O. DYKES."

*Extract from Minutes of 16th January 1865.*

"Dr. Candlish communicated to the Congregation the steps taken by the Deacons' Court in connection with the resignation of Mr. Dykes, and to bring the matter fully before the meeting, read—

"1. The certificate from Mr. Dykes's medical advisers.

"2. A letter written by Dr. Candlish to Mr. Dykes, at the request of the Deacons' Court.

"3. Mr. Dykes's reply. All as recorded in the two preceding Minutes.

"The following Resolutions were then proposed on the part of the Congregation, and adopted:—

"*First*, That they deeply regret the necessity under which Mr. Dykes has felt himself to take this step, and heartily sympathize with him in his present trial, entertaining, as they must ever do, a grateful and affectionate remembrance of his valuable services while ministering among them.

"*Secondly*, That it is at once a duty and a privilege, on the part of this Congregation, to do whatever may be necessary in a pecuniary point of view, for enabling Mr. Dykes to carry fully out the course recommended by his medical advisers.

"*Thirdly*, That the arrangement proposed for the first year after Mr. Dykes's demission of his charge is entirely satisfactory to the meeting; and that the Deacons' Court may hold themselves authorized to make such arrangement as may seem suitable at the end of the year, in the full confidence that whatever they recommend will meet with the approval of the Congregation.

"*Fourthly*, That while, considering all the circumstances, the meeting cannot see their way to object to the Presbytery's acceptance of Mr. Dykes's resignation, they deem it due to Mr. Dykes and to themselves, as well as respectful to the Presbytery, to appoint representatives to appear for them at the meeting of the Presbytery on the 25th current, to communicate the foregoing resolutions and to express suitably their feelings on the occasion."

Very unwillingly the Kirk-Session and Congregation acquiesced in Mr. Dykes resigning his charge; and although, out of respect to him and to the Presbytery, a Deputation was appointed to appear for the Congregation when the Presbytery took up the matter, no opposition was of course offered under the circumstances.

Mr. Dykes did not encounter the excitement and pain of a farewell service, but wrote an address to the Congregation, which Dr. Candlish read for him from the pulpit on 29th January 1865.

His few days in London were spent under my roof; and a very memorable evening was that before he left us, when Dr.

James Hamilton and Mr. Hugh M. Matheson were also with us, —Hamilton conducting our devotions, and commending to the tender love and care of the great Captain of the Christian host the disabled soldier of the Cross, who was yet to return to be his successor in the pulpit of Regent Square.

Thus ended, sadly and solemnly, a brief Colleague-pastorate, which we hoped at its outset would be lasting and successful; but which, while very precious in itself, had in God's providence failed to give Dr. Candlish that rest and ease which we had all hoped it was to bring to him.

Mr. Mitchell having been called to be Minister of East Kilbride, Mr. Mackay, formerly of Nova Scotia, became Dr. Candlish's Assistant in March 1865.

It was in July of the same year that our Fountainbridge work being thoroughly consolidated, and the Rev. John Morgan ordained as Minister, Dr. Candlish proposed that a district in Roseburn, a western suburb of Edinburgh, should be worked territorially by our Congregation. This was done; and there also, in due time, a new Church was built and a Congregation formed by the efforts of the people of St. George's.

In September 1865 a breach was made in the Session which was deeply felt by all of us, and by far wider circles throughout the Church. Few men have been greater benefactors to the Free Church of Scotland, and very few so humble and unostentatious in all their works of faith and labours of love. The name of Mr. John Maitland will be long cherished in the Church for his gifts of quite remarkable liberality; while those who knew him personally,—his friendly, loving spirit,—his manly, independent mind,—his warm piety, with its simple and natural manifesta-

tions,—will testify what a blank was made by his sudden removal. Dr. Candlish felt it keenly, and from the pulpit spoke of him in these words:—

*Extract from Minutes of Kirk-Session of 2nd October 1865.*

“The Moderator spoke of the great loss that the Session and Congregation had sustained by the recent death of Mr. John Maitland, who had been an acting Elder of Free St. George’s since 1846; and on the suggestion of the meeting, Dr. Candlish agreed that what he yesterday stated from the pulpit regarding Mr. Maitland should now be inserted in the Minutes:—

“‘Within the last few weeks death has been busy among men of mark in our Church and in the Christian community. In quick succession, General Anderson, John Maitland, John Wood, have been taken away from us,—all the three men not to be easily replaced. But chiefly in this Congregation we shall miss our noble friend and brother, Maitland. I cannot trust myself here and now to give expression to my feelings. The news of his decease burst terribly upon me, like a sudden clap of thunder; and even yet I can scarcely realize the fact that he is gone. To me personally it is like a very sore domestic bereavement, so highly did I esteem and so warmly love him. And when I think of his services in every good cause,—services unceasing, unselfish, ungrudging, free, generous, simple, and unostentatious, in a manner well-nigh unprecedented, exemplifying more than anywhere else I have witnessed the love and liberality of apostolic times and Pentecostal Christianity,—I cannot but lament, though I dare not complain, that so high a specimen of the character which the gospel is designed to form, should no longer be exhibited before our eyes. But though dead, he yet speaks. His memory will be cherished for many days, and the Lord can raise up others to catch his mantle, to imbibe his spirit, and to follow in his steps. I do not venture to describe or delineate his fine natural and spiritual qualities. I rather avail myself of the words of one, himself of kindred and congenial soul, who, writing to me on the sad subject, thus speaks of Maitland:—

““He always seemed to me one of the most truly excellent, unpretending, actively Christian, sound-minded, sound-hearted, estimable characters I have ever known. His affability, yet dignity; his uniform cheerfulness and brightness; his unwearied activity, without the smallest bustle or semblance of pretension; and his admirably sound opinion on all points, whether about affairs or character,—an opinion never offered, but always ready *if required*,

and always startlingly exact, impartial, and upright;—these, with several other qualities very rarely combined, make one feel how real and deep the loss is to the Christian community from his removal, and how genuine and manly the regrets that will long attend the remembrance of his name.”

“This witness, as we all know, is true. Let us consider, then, what manner of man he whom we this day mourn was, and what made him what he was,—the pure Gospel of the Lord Jesus Christ, brought home by the Spirit to his heart—the simple truth as it is in Jesus—the old evangelical doctrine of Grace. And while bowing reverently to the decree of God, let us be stirred up to diligence, watchfulness, and prayer. For the time is short. The Lord is at hand. Behold, I come quickly. Even so, come, Lord Jesus.”

Not long after, the Rev. Hugh Fraser, formerly Minister of Ardochattan—an aged and esteemed Elder—was removed. For years he had been a ready helper in congregational work, and was greatly valued by a large circle of Christian friends here and elsewhere.

In November 1865, the Caledonian Railway, contemplating an extension of its Station buildings, made an offer to buy the Lothian Road Church. In due time the purchase was completed, and we were once more obliged to contemplate the erection of a new place of worship; and a Committee was appointed to look out for a suitable site, and to report to the Congregation.

It would serve no good purpose to go into minute detail on this question of the site for our new church. It caused some keen feeling at the time, and the controversy was a somewhat prolonged one. The different sites proposed were numerous. Opinions would probably have united on Randolph Crescent, where the garden enclosure at present is; but Lord Moray's agents, and the neighbouring proprietors, opposed the idea, and it is not surprising they should have done so,—a large building

on that spot could not fail to have interfered with the light and openness of the Crescent. A site on the Drumsheugh property was next thought of; and a Committee of the Session, consisting of Dr. Candlish, Lord Cowan, and Lord Ardmillan, were asked to see Miss Walker, the proprietor, on the subject. Miss Walker declined even to receive the Deputation, and refused a Site.

Three sites were now proposed—the four westmost houses of Maitland Street—the West Coates property—and Castle Terrace.

In January 1866, the other sites being rejected, the Committee were empowered to close with the Castle Terrace Site.

Next month, however, a considerable amount of feeling having been exhibited as to this decision, further proceedings were arrested for a time.

Meanwhile other matters were not neglected; and the Rev. Alexander M'Gillivray of Mains was offered the Roseburn Church if he were willing to encounter the building up of a new City Territorial Charge. This offer he accepted.

The question of Site for our own Church, however, which was one of great moment, continued to occupy much time and thought. The Dean Bridge was spoken of as offering at its west end an important position; the Coates property was again suggested; and Castle Terrace was still the favourite with many of our people. A new Site, however, had been suggested—the corner of Shandwick Place and Stafford Street; and this, from its central position, met with a large measure of support. In April 1866 the Committee met to prepare a Report for the Congregation; and having first rejected Coates as against Castle Terrace by ten votes to twenty-two, resolved to

recommmend Shandwick Place in preference to Castle Terrace by twenty-eight votes to twenty-two.

At a congregational meeting held in July, Mr. Horn, advocate, seconded by Mr. Samuel Raleigh, moved in favour of Castle Terrace, and the motion was adopted.

But as time wore on, the decision was again called in question; and in November a Memorial was prepared and signed by members of the Deacons' Court and Congregation recommending Shandwick Place in very strong terms; and in December the Joint-Committee met to consider the whole question anew. Mr. Horn, seconded by Mr. Robert Mackay, moved for adhering to Castle Terrace; but a vote in favour of Shandwick Place was carried by thirty votes to nineteen.

The Congregation met on 24th December 1866, and by the decisive majority of 429 to 125 fixed on Shandwick Place, and instructed Mr. Bryce to prepare plans, the estimate not to exceed £12,000, without the spire.

The vacillation and change in this matter were unfortunate; but I believe we are now very much of one mind, that we were graciously led in the choice of the position which our present church occupies.

Our old church in Lothian Road being required without delay, it was resolved to worship in the Music Hall until the new building was completed.

Finally, to dispose of this whole matter, it may be said that the Caledonian Railway claimed as part of its purchase the entire fittings of the church; and this question was settled by arbitration. The Railway Directors, who showed an illiberal spirit from the first, got the building for a price wholly inad-

quate, seeing that we had to pay for the mere *site* of our new church nearly the whole sum obtained (£15,000) as the price of the former building.

The material of the old church was purchased by friends interested in the erection of a new charge in Stockbridge; and the church, as it was, is nearly reproduced on its new site, the Minister being the Rev. Alexander Rodger.

We must, however, retrace our steps a little. On 31st December 1865, Dr. Candlish preached in the newly-erected school-house at Roseburn, and fairly inaugurated the new mission there. And in May 1866 the Rev. George W. Thomson\* entered upon his duties as Assistant to Dr. Candlish.

In November a Committee was appointed again to report as to a Colleague-Pastor; and on 4th February 1867, Dr. Candlish reported to the Congregation that the Kirk-Session, Deacons' Court, and Committee were unanimous in recommending that a Call should be presented to the Rev. James Hood Wilson of the Barclay Church. Mr. Wilson, however, declined to entertain the Call, and no further steps were taken in the matter.

On June 13, 1866, Mr. James Stevenson, one of our Elders, was removed by death; an upright man, who freely consecrated to the Lord's cause large sums of a fortune accumulated in a successful and honourable career in business.

In July 1866 a man greatly honoured among us passed away, in a full and ripe age, leaving a very fragrant and blessed memory in our Church.

The death of Mr. Robert Paul created a marked gap, not in our Session only, but in the Free Church generally. A long,

\* Now Minister of St. George's Free Church, Glasgow.

consistent, and somewhat prominent Christian life, had made him one of the best known, as he was one of the most valued, Elders of our Church. His professional standing as a banker was very high; and the many services rendered by him to the Church were given at a time when he was conducting an anxious and responsible business of great magnitude.

He contributed occasional papers in the periodicals of the day; was actively engaged in connection with many religious and benevolent societies; and it is, in fact, not easy to understand how he managed to overtake all the work he had on hand.

And yet he seemed to have always a measure of leisure, and no one enjoyed it more. His country residence was the scene of many happy parties and congenial gatherings. The old man himself,—for our recollections of him are in the vale of years,—was as bright and merry as a boy, on the lawn of his quiet retreat, with its grand distant view of the Pentlands, and its varied resources of amusement and recreation within his own boundaries.

He was a man of refined mind, excellent judgment, and warm piety,—not slothful in business, fervent in spirit, serving the Lord. I saw him a few days before he passed away, and the last words he spoke to me were very characteristic of his way of adapting Scripture to his own circumstances or those of others: “I have steadfastly set my face to go to Jerusalem.”

Mr. Benjamin Bell's most interesting Memoir of our old friend ought to be in the library of every St. George's family.

The following is the Minute adopted by the General Assembly of 1867 with reference to Mr. Paul:—

*Extract from Assembly's Minutes of 4th June 1867.*

"Since last General Assembly it has pleased God to deprive the Free Church of Scotland of a most honoured Elder. Mr. Robert Paul has gone down to the grave in a good old age, fully ripe. We are sad when we think that we shall never again have his patriarchal presence among us. Yet why should we mourn? for we know he has gone to the place whose inhabitants are always young, and where mortality is swallowed up of life. Mr. Paul was a son of the Manse; and though grace is not hereditary, yet he, a child of many prayers, was a man of God from an early age. He was endowed with a strong natural understanding. He had a mind carefully cultivated, and he was continually adding to its stores by reading and reflection. Of first-rate business talents and habits, he took a foremost place among business men, whether the work in hand related to the business of the world or of the Church of Christ. His love for the Free Church of Scotland was great. Much he worked for her, and much he prayed for her; and very much did he do to strengthen her by his sagacious counsels and the weight of his personal character. Who that knew him but must have been struck with his ardent and unassuming piety, his kindly humour, his gentle playfulness, and, withal, the firmness and decision of his principles. In the days of conflict he could always be relied on, both for counsel and action. But he seemed to be happiest when the storm and strife were over, and when all that was needed was to be kind and loving. That is what he has now to the full,—the rest, the peace, the joy, the companionship of the saints, which he valued and enjoyed so much when on earth,—the joy of his Lord. We miss him greatly at our Committees, and in our Assembly, but we need not, and we will not, mourn him; rather let us seek to follow him, as one who, through faith and patience, is now, even at this present, inheriting the promises."

Early in 1867 the congregation of Kirkcaldy having given a Call to the Rev. Mr. Thomson, our Assistant, he accepted the offered charge. A Minute of Session, expressive of high regard and affectionate good wishes, was recorded, Mr. Thomson having won for himself a warm place in the hearts of our people.

Dr. Candlish considered himself fortunate in securing the services of the Rev. James Lewis, formerly of Leith, and then of Rome, to discharge half the pulpit duty for the summer months. It was a brief but very pleasant fellowship with one who has left an honoured name in our Church, and whose pulpit ministrations were most acceptable to our Congregation.

On June 9th, 1867, Dr. Candlish preached for the last time in our Lothian Road Church, from the same text as that from which he had preached at the opening of the Church (Matt. xi. 28). He made reference to the losses sustained by us since that time, and closed with an urgent appeal to make this a time of decision, and to "Come to Jesus." Our future services were held in the Music Hall until the New Church should be built.

Mr. Robert Monteath was appointed Assistant for a period of six months; and in November 1867 his engagement terminated, as also that of Mr. Kennedy, who had acted for the same period as District Missionary. Mr. Cursetji, a Parsee, who had studied at our College, and who has since died, succeeded Mr. Kennedy.

On the 5th November, 1867, the foundation-stone of our present Church in Shandwick Place was laid, by our old firm and fast friend, Lord Dalhousie. Lord Ardmillan, Mr. Bell, and Dr. Duns, took part in the ceremony, presenting corn, wine, and oil; emblems of the peace, joy, and plenty which we earnestly hoped for in the new building. Dr. Candlish's dedication prayer was memorable for its comprehensive and exalted spirit. I am bound to say that some of us thought there was just a little too much of Freemasonry about the whole affair; but it

was a very happy day, closed and crowned by a congregational meeting in the Assembly Hall, at which some pleasant memories of our history were recalled and pondered.

It was in this month that one of the brightest spirits of the Church on earth—one of Dr. Candlish's earliest Assistants, who preached his first sermon in 1838, after obtaining license as a preacher, in our mission house in Rose Street,—the gifted and beloved James Hamilton, passed away. He had maintained a close intimacy with Dr. Candlish all through life; they had occasionally exchanged pulpits for successive weeks, when our Pastor had frequent occasion to be in London on Church affairs; and up to the end they were as brethren. It was my great privilege to be closely associated with him in several matters in London while resident for a few years there, and I cannot attempt to tell all the joy of such a fellowship. During his illness I had almost daily reports regarding him; and Dr. Candlish came to me constantly for information regarding his much-loved friend. When the end came, Dr. Candlish, although in much bodily weakness at the time, at once telegraphed to London offering to preach the funeral sermon of his friend; a service the Session of Regent Square would not have sought to impose, but which they accepted with deep gratitude. The scene in Regent Square Church on that Sabbath was a profoundly impressive one. The enfeebled preacher, triumphing over bodily weakness, delivered that noble sermon of his, dear to many memories here, from the text, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings;" closing with a tribute, warm and tender, to him who had such a hold on the affections of that people, and on all who ever knew

him; and by reading, as we know how he could read, James Hamilton's own rendering of a German funeral hymn of singular beauty, which had been sung beside his open grave a few days before:—

“Gone to a realm of sweet repose,  
Our convoy follows as he goes;  
Of toil and moil his day was full—  
A good sleep now! the night is cool.

“Ye village bells, ring, softly ring,  
And in the blessed Sabbath bring  
Which from the weary work-day tryst  
Awaits God's folk through Jesus Christ.

“And open wide, thou Gate of Peace,  
And let this other journey cease;  
Nor grudge a narrow couch, dear neighbours,  
For slumbers won by life-long labours.

“Beneath these sods how close ye lie!  
But many a mansion's in yon sky;  
E'en now beneath the sapphire throne  
Is his prepared, through God's dear Son.

“‘I quickly come!’ that Saviour cries;  
‘Yea, quickly come,’ this churchyard sighs.  
Come, Jesus! come, we wait for thee—  
Thine now and ever let us be.”

Dr. Candlish added:—

“And now to you, the congregation of my brother ‘greatly beloved,’ what shall I say? What but this? I have come to share your sorrow and your joy: your sorrow, as I lament with you our great bereavement; your joy, as with you I follow our much-loved one into his quiet rest now, after all his labours, in the bosom of the Eternal!”

I do not think it inappropriate, considering Dr. Hamilton's close connection through life with Dr. Candlish, and with St. George's Congregation, to give the tributes paid to him by Dr.

Candlish, in his own pulpit, on his return from London; by Mr. Spurgeon in the Tabernacle; and by Lord Ardmillan,—each of them bringing out different aspects of his character and varied powers:—

THE REV. R. S. CANDLISH, D.D.

“I have a man in my eye—the man whose loss evangelical Christendom deplores—who might have sat as the original, the type, the pattern, of the sort of character and conduct I mean; whose bright, radiant, genial, hearty look, at once, on his immediate entrance into any circle, diffused over it all a certain nameless charm of unstudied, cheerful, natural, and easy piety; in whose presence nothing impure, unlovely, or unloving,—nothing sordid, selfish, or mean, could long survive; under the spell of whose benign and blessed temper, always ‘giving thanks,’ converse was sure to cease from being mere earthly and idle talk, and to become serenely, happily, and even joyously, fellowship of a more heavenly sort.”—*From a Sermon on Heb. xiii. 8.*

REV. C. H. SPURGEON.

“During the past week, as most of you know, God has seen fit to remove from the midst of his Church a great man, and a prince in Israel—a man greatly beloved, one of the excellent of the earth,—an amiable, zealous, talented, godly, and valiant man,—esteemed personally wherever he was known, and honoured officially wherever his ministry was enjoyed. Dr. James Hamilton was one of the most fragrant flowers in the Lord’s garden of sweet flowers, to which the Beloved so often comes to gather lilies. He was not a Boanerges—not after the quality of Knox and Luther—but a Barnabas, a son of consolation, a man full of faith and of the Holy Ghost. He had a singular elegance and refinement of style, in which metaphors the most novel and charming abounded, like golden grains in Afric’s sunny fountains; in his utterances he gave forth a pleasant sound, as of one that playeth well upon a goodly instrument; he was always musical with harmony of poetic illustration, but always musical with the notes of Christ, always sweet with the perfume of the atoning blood. He was a cedar in our Lebanon—alas! the axe has laid low his glories; he was a gem of purest ray serene, but he shines no longer in the coronet of the Church below. He was a nursing-father to full many of the Lord’s little ones, and now we mourn because they lack his help: may they find in God’s Spirit an abundant supply of all-sufficient grace! Well, he is gone from us, and while men are

sad, there is joy beyond the skies; the loss of earth is the gain of heaven, and if the Church has somewhat less below, she has more above. I think I see him at this moment borne upward to his final resting-place, as a stone squared and polished, to be builded in the wall of the temple of the New Jerusalem;—hear ye not the shoutings of ‘Grace, grace unto it’? There is a fresh jewel this moment in the Redeemer’s crown; heaven is lustrous with the beauty of another blood-washed robe; another voice is added to the everlasting song, another shout to the hallelujahs of those who feast at the eternal banquet. The Church has lost nothing—she has only seen one of her valiant captains pass through the flood to join the triumphal band upon the other side; for as surely as the Church is one, she loses none of her members—as certainly as it is the same Church triumphant and militant, so certain is it that Christ loses none of his people, and the Church really none of her strength by death.”

LORD ARDMILLAN.

“I have never seen the combination of zeal and charity, of faithfulness and toleration, more happily and instructively illustrated than in the preaching, the published writings, and, above all, the life of an old and dear friend of mine, recently taken to his rest, whose loss all our Churches are now mourning. I mean Dr. James Hamilton of London—a man so earnest, so zealous, so brave, that, in trying times, he would have sealed his testimony with his blood, and died as martyrs have died, rather than desert or compromise the faith; yet a man of heart so large and spirit so Christian, a man so courteous, generous, and loving, so sweetly and considerately tender, that he disarmed hostility while he attracted affection, and by his very presence diffused around him the fragrance of the peace and joy and love which filled his own soul.”

Professor MacDougall, one of our Elders, died 30th December 1867.

He occupied the Chair of Moral Philosophy in our New College; and then in the University, as successor to John Wilson. A man of powerful mind, carefully cultivated and richly stored by varied study, he was a far more able and original man than was generally known. The firm and clear position which he took up on the side of the Free Church raised much

conflict and bitter feeling when he sought a University Chair. It may be said that his election decided the question of University Tests. It fell to my lot—acting on his Committee along with Dr. Omond, who was the leader of our efforts to secure the Chair for Mr. MacDougall—to see much of that keen battle; and I remember, in the City Chambers (for the patronage was still vested in the Town Council, which, whatever may be said against it as an electing body, filled our Chairs with admirable men), one of the unfriendly Bailies, on the election day, saying aloud, when the result was announced as in favour of Mr. MacDougall—“He is not yet inducted!” The intention was to offer the Test to Professor MacDougall; but public feeling would no longer tolerate the Established Church securing a monopoly of the Arts as well as of the Divinity Chairs, by their shibboleth being made the door of entrance, and he was admitted Professor without test.

Professor MacDougall wrote less than his friends could have wished. His contributions to the *Presbyterian* and *North British Review* were most valuable. Their style, if occasionally a little cumbrous, is trenchant and weighty—sometimes, as in his closing passage on the death of Sir James Mackintosh, full of pathos and eloquence.

The tendency of Professor MacDougall's mind was towards liberal thought; always resting, however, on the fundamental verities of our faith. Apt sometimes to be strong in his denunciation of opinions from which he differed, he was gentle and loving to a degree towards all with whose views he might not agree. My last recollection of him confirms this. We had, within a comparatively short time of his death, and when he

was in very feeble health, met in George Street; and getting into an interesting line of conversation, paced long up and down discussing sundry controverted matters. He spoke strongly of some things connected with the training of theological students of which he disapproved,—and we parted.

About half an hour after, he softly opened the door of my business-room, and coming in, said, “Now I have not come to renew our talk, for I know you are occupied, but just to say I spoke too strongly to-day, and am vexed about it.” In parting—for the last time as it proved to be—we shook hands, warmly and repeatedly, as was his wont. I had a great love for him, and felt at his funeral that we had lost a man of intellectual mark, of steadfast character, and of child-like and simple piety.

The Committees on the subject of a Colleague-Pastor kept steadily in view the carrying out of the duty assigned to them, and in January 1868 they resolved unanimously to recommend to the Congregation that a Call be presented to the Rev. John Laidlaw of Perth.

The Congregation met next month, and with one voice accepted and confirmed the recommendation.

In March the Call came before the Perth Presbytery, Sir Henry Moncreiff, among others, representing the Presbytery, in addition to the representatives of our own Congregation. Mr. Laidlaw made a strong statement against the Call, and the Presbytery declined to translate. The usual appeal was *pro formâ* taken to the Synod, but was not proceeded with. This renewed disappointment was borne in the right spirit by our beloved Pastor, and by the people generally.

At this time, Dr. Foote of Brechin officiated for six weeks

one half of each Sabbath, to the great enjoyment of all of us; and Dr. Candlish appointed the Rev. Mr. Tasker, afterwards of Dunblane, his Assistant for six months.

The Rev. John Sinclair, now of Grangemouth, succeeded Mr. Tasker as Assistant.

A very beautiful gift of Communion-Plate was about this time made to the Congregation by Mr. Robert Allen Harden—lately passed away—in memory of his wife, a warmly-attached member of St. George's Congregation.

In December 1868 a fresh attempt was made to obtain a Colleague. A unanimous and cordial Call was presented to the Rev. Marcus Dods of Glasgow.

The Call was not successful. Mr. (now Dr.) Dods considered carefully the whole circumstances of his own and our position; but his statement to the Presbytery was such that they did not feel at liberty to translate. An appeal to the Synod in this case also was not followed up.

Early in 1869, our Rose Street property was sold; and about the same time Roseburn Church was reported as completed, at a cost of £4109.

Our Church in Shandwick Place, of which Mr. David Bryce was architect, and the cost of which, including the site, has been upwards of £30,000, was opened on the 24th October, 1869. Dr. Candlish officiated in the morning, preaching, as was his wont on such occasions, an earnest gospel sermon, which was afterwards printed, with not more than a brief reference, in closing, to the special circumstances, used for purposes of appeal and application.

Dr. Candlish announced as his text Psalm cxxvi., and read it

as follows:—"When the LORD turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The LORD hath done great things for them. The LORD hath done great things for us; whereof we are glad. Turn again our captivity, O LORD, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

In closing his discourse, he said:—

"I meant to show, had time permitted, how the principles brought out in this psalm may be applied to the catholic Church at large, as well as to individual believers; and especially how they may be applied to a particular Church, having such a history as ours, from the time of its reformation from Popery by presbyters until now. I might trace it in several cycles of (1.) Special divine interpositions, largely owned as such; (2.) Declension and despondency following fast upon them; and (3.) Revival through faith as regards the past, as well as faith amid present discouragements,—faith painfully and perseveringly working out a glad reaping of a sorrowful sowing. The experience of a quarter of a century that has elapsed since our separation from the State might furnish illustrations. But I must forbear.

"I can only very briefly appeal to you as a Congregation, and ask you to enter into the spirit of the psalm.

"Surely we must own that the Lord has done great things for us. In the very beginning of our existence as a Congregation, back beyond the memory of most of us, he did great things. He raised up a man, and gave him a position; both alike, the man and his position, so fitted for the time as to force a general acknowledgment that it was the Lord's doing, and that he was doing great things,—rebuking fashionable frivolity, and reviving among all classes in the city a taste for the old evangelical preaching of the gospel. Never may we, as a Congregation, forget our origin. On subsequent occasions we may well say, The Lord has done great things for us. The saintly ministry of the eminently good man who came in, by a few short years, between Dr. Thomson and myself, must be reckoned among the great things

which the Lord has done for us. And all these great things have told upon our condition ever since. I hope they will never cease to tell. The more they do so, the more will we be enabled to recognize the great things the Lord has done for us since then. We have come safely through the Disruption storm. We have done something for the support of our Church generally, in its institutions and movements, missionary and educational; we have sought, as we did of old, to do good at our own doors. We have set on foot two, if not three, territorial movements. Do I say this in the way of boasting? None who know anything of the manner of my appeals to you, or of the manner of your responses to my appeals, will charge you or me with any such fault hitherto. Nor am I likely to commit it now. The circumstances are too solemn for that.

"I have spoken of the great things which the Lord has done for you. They have been great, not only as carrying along with them a large measure of outward prosperity and apparent success, but in another view also, as involving deep spiritual trial. For I cannot regard in any other light either the brief ministry of Mr. Martin before I became your Pastor, or the almost equally brief ministry of Mr. Dykes, on which I look as a sort of oasis in the desert of a doubtful pastorate. Therefore still I say, the Lord has done great things for us, in blessing us and chastening us, whereof we may be glad. And let us be glad accordingly.

"True, we must lay our account with our needing to offer the prayer, Turn again our captivity. God forbid that we should ever cease to need that, or to feel our need of it. Now, more than ever, with an enfeebled ministry and an enlarged sphere of work, you may well offer the prayer. Oh, that it may be offered with unwonted, unprecedented fervour and importunity at this critical season! For it is a critical season. May the Lord give us grace to regard it as such, and to use it accordingly. Do we not need, as a people, a new and fresh interposition of Divine power to quicken and revive our spiritual life, a new outpouring of the Spirit, a new baptism from above? Oh that it might please Him who when he ascended up on high received gifts for men, who being by the right hand of God exalted hath received of the Father the promise of the Holy Ghost, to shed forth his saving and renewing grace in such manner and measure as might be seen and heard. Oh that this house, which needs no consecration through any pomp or parade of formal ceremony, and can have none, were this very day consecrated by the presence of the living Spirit, giving his own life to souls! Oh that it were thus owned and blessed by some signal tokens of the Spirit's power, in unquestionable instances of sinners converted, backsliders reclaimed,

anxious inquirers comforted, humble followers of the Saviour filled with new joy and peace in believing!

"Beloved, let us plead with God, and give him no rest until he arise and bless us. Is he not willing to be importuned? Is he not waiting to be gracious? We have tidings even now, from various parts of the land, of the windows of heaven opened, and rain descending to replenish with fresh floods of grace channels where the stream was beginning to fail. Shall we, who with too good cause might almost lament the water of life all but dried up among us,—shall we not watch and pray for some share in these refreshing showers? Let us not suffer this occasion to pass away without some revival being at least begun.

"Then, under that new impulse, let us gird ourselves for the work which the Lord lays to our hand. Let us, with new alacrity, new zeal, new faith and hope, arise and work. Let us sow. Let us go forth bearing precious seed; prepared for trial, disappointment, and delay: but not on that account growing weary in well-doing; rather on the outlook for pledges and earnestness that may be given even now, though it be the day of small things, of the abundant fulfilment of the promise at last,—'They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.'"

Dr. Dykes, our former Pastor, now of Regent Square Church, London, preached in the afternoon from Matthew xviii. 10–14; and it was with a grateful feeling that we all once more entered upon a settled place of worship, which from the first commended itself by its comfortable arrangements and acoustic properties, and which experience is making from week to week more home-like and attractive to us all.

Mr. (now Dr.) Lindsay, now Professor of Theology in Glasgow, entered upon a period of most acceptable service as Assistant to Dr. Candlish.

Still we were longing, for the sake of our honoured and now enfeebled Pastor, to get a Colleague in the ministry; and the Congregational Committee—which included the Office-bearers

—resolved once more to try to secure the services of the Rev. J. H. Wilson of Barclay Church.

A rumour having reached Mr. Wilson of their intention, he wrote, almost the day after the resolution had been come to, earnestly deprecating any movement in this direction. It was impossible to resist his appeal on such grounds as those on which he placed it, and the matter went no further.

But it was resolved to take instant steps in some other quarter; and, only a few months after, the Committee unanimously recommended the presentation of a Call to the Rev. Alexander Whyte of St. John's, Glasgow, the Colleague of the old and tried friend of our Congregation, Dr. Roxburgh.

The Congregational Meeting on 9th May, under the presidency of Sir Henry Moncreiff (Dr. Candlish being ill), cordially adopted the recommendation.

But we had need of patience; for the motto of our Presbyterian Courts might fitly be "*Festina lente*." I make no complaint of this, rather the contrary. But the state of our Pastor's health, and the desire to relieve him, made us at that time anxious for a speedy settlement. Summer, however, came at last, and on 24th June 1870 our hopes were crowned by the acceptance by Mr. Whyte of our harmonious and hearty Call.

I say nothing here or now further than this, that we have had reason to thank God for His guidance throughout all our congregational troubles, and special reason to thank Him now for the man whom He has sent to be His Ambassador and our Pastor.

I may, however, read part of a very affecting letter which I received from Dr. Candlish on the occasion, written at Buxton, whither he had gone in much feebleness of health and depression

of spirits, and where, as he said, the best medicine he got was the telegram announcing our friend's acceptance of our Call:—

“Buxton, 24th June 1870.

“MY DEAR MR. MACLAGAN,—The wire flashed to me yesterday about four o'clock most excellent news, which, though not confirmed by any fuller epistolary information, I suppose I may assume to be true. It set me up at once. I was very *fidgety* and anxious as the crisis drew near, not being sure but that some untoward hitch might at the very last moment blast our hopes. Now, I thank God, all is so far well. For the Congregation, I cannot doubt that a signal spiritual good has been got, if only they receive it humbly, meekly, prayerfully, believingly. And with me, His poor, unworthy, unfaithful, and unprofitable servant, how graciously has the Lord dealt. I can now look forward to the closing years, if years be granted, of my earthly service and ministry with some good hope of their being not burdensome to me, nor altogether useless to my beloved flock. What has really oppressed me hitherto has not been my doing too much work,—I might have been doing more,—but the disheartening impression of so much being left undone, and so much that is done being done so unsatisfactorily; for no mere Assistant can really supply a Pastor's place. Now I hope to return, if God bless the means I am using for the recovery of my strength, at least as able as I was before my illness for all that I was then doing. And I can do it under a feeling of relief from unfulfilled responsibility and confidence in an acceptable and congenial Colleague, that cannot fail to impart fresh buoyancy of spirit and hopeful cheerfulness to all my labour. In this way, I trust that if it be the Lord's will to spare me for a little longer, it may be not for languor and listless apathy that might otherwise creep upon me, but for a brief course of service, with a worthy yoke-fellow, in the Congregation that has done so much for me. Alas, that I have done so little for them! I have written to Mr. Whyte, taking him to my heart. And I have told him that I don't think he should be inducted till the beginning of October, when the Congregation is decently gathered, and the Communion on the 30th is drawing near. I have mentioned my summer and autumn arrangements, and have told him my reasons for letting him know all this immediately,—namely, first, that he may not feel himself hurried in parting with my old and dear friend Dr. Roxburgh, with whom I deeply sympathize; and, secondly, that he may have as long an interval as possible between his two fields of labour. I have asked him, also, to pay us a visit here in July, when we can fully talk over the affairs of the Congregation, and begin, &c.

least, to mature plans for our winter campaign. May the Lord grant His blessing in connection with all that we may jointly propose and do!—Yours very truly,  
“ROBT. S. CANDLISH.”

On the 9th October, 1870, Mr. Whyte was introduced to his new people by Dr. Roxburgh, whose unselfish spirit in this whole movement—which weakened him while it strengthened us—was eminently characteristic of his long, and useful, and respected career. Mr. Whyte preached in the afternoon his first sermon as Minister of St. George's, from the text, Psalm civ. 23, “Man goeth forth unto his work and to his labour until the evening.” Next evening he attended the first meeting of our Kirk-Session.

The winter began cheerily as regarded congregational work. But some heavy clouds came down upon us at the same time.

On 1st September 1870 there passed away from us a man of whom it may quite unhesitatingly be said, that no Elder had rendered such services to, or made such sacrifices for, the Church of Scotland. Mr. Murray Dunlop was recognized by all within the Church, and by all dispassionate minds outside of her, as a man of high principle, of singularly sound judgment, of remarkable knowledge of Church law, combined with a freedom from passion and prejudice which made him an adviser of inestimable value in times of no ordinary excitement.

The Church's Claim of Right at the Disruption was the production of his mind and pen. It has often been described, and with perfect propriety, as “a great State paper.”

Lord Cockburn in his Journal, where he traces the origin of the Free Church through the Ten Years' Conflict, and gives, in a narrative of deepest interest, the legal and philosophical view of the Church's contentings, always speaks of Dunlop in

terms of extraordinary admiration. Of the Claim of Right, Lord Cockburn says: "It is a very remarkable production, exhibiting a clear exposition of the condition to which the rescripts of the Civil Court have reduced the Church; and all done with a powerful hand, and, I think, in a perfectly fair spirit. Whenever history shall try to describe these events, this paper must be its guide and its mine. It is the essence of the whole story."

Again he says: "Dunlop is the purest of enthusiasts.....His luxury would be in obtaining justice for his favourite and oppressed Church, which he espouses from no love of power or any other ecclesiastical object, but solely from piety and love of the people. There cannot be a more benevolent or honourable gentleman.....I have not only never heard a harsh word from him, but I have never been able to detect the lurking in his heart of an unkindly thought, even towards his least tolerable opponents."

And in yet another passage: "Calm, wise, pure, and resolute, no one ever combined more gracefully the zeal of a partisan with the honour of a gentleman."

All of us who were privileged to know him can say, "This witness is true." It was my privilege to write the only detailed notice of him in brief pamphlet form, and this must be my reason for not further enlarging here. I give Dr. Candlish's Pulpit Notice and the Minute of Assembly:—

*Notice by Rev. Dr. CANDLISH.*

"I take this first occasion of resuming duty among you to pay a tribute to the memory of one of our Elders, who has departed since last I addressed you from this place. In referring to Mr. Dunlop, I have personal recollections

tions of the closest private intimacy rushing in upon my memory, along with all the public movements in which he and I stood to the last together. He was, I may say, the first confidential and familiar friend I had after I came to Edinburgh, now more than five-and-thirty years ago. Mr. Dunlop had been under the private tuition of Dr. David Welsh, to whom I owed early obligations while I was doing ministerial work in the west; and there being but a very few years' interval between their ages, the tutor and his pupil had become the closest and warmest associates,—almost more than brothers to each other. I was early admitted into their brotherhood, and nothing ever occurred to mar or to interrupt it. We had our trials together in Church affairs; but we were never separated.

“I must not, however, dwell on memories to myself so dear. I have to face—I wish I could—a higher and harder task. I have to speak of the personal character of the man, and his public services in Church and State. Personally, he was generous, high-minded, warm-hearted, chivalrous in his sense of honour, and in his feeling of what was due to the claims of others as well as to his own character; most kindly also in his disposition; most ready to forbear and forgive; most thoroughly devoid of all tendency to private predilections or animosities; disinterested, ardent, and enthusiastic in all that touched the cause of truth and liberty, which he embraced with all his heart as his own. Such were some of his natural characteristics. And when they came to be thoroughly imbued and impregnated with the living spirit of the Gospel, they contributed to form a man—perhaps the only man—who could be held in these days fully to represent the kind of nobles and gentry who at the first and second Reformations, as well as at the Revolution, contended for the liberties of Scotland and the independence of her Church.

“At present, when the memory of our Disruption principles and contentings is apt to be swamped in fresher causes of excitement, what a man like Mr. Dunlop was, and what he did, may very possibly be overlooked or underrated;—all the rather because, for long after the beginning of his career in life, he was almost entirely and devotedly an ecclesiastic. His legal studies and his legal practice, as well as his legal publications, lay in that line. And when the great ecclesiastical question of his day became urgent and critical, he may be said to have abandoned all for the struggle which it brought on. His prospects at the bar he reckoned of no account in comparison with what he felt to be his duty to his Church and Country in the grave emergency of the Ten Years' Conflict.

“From the first, he boldly maintained the full and unrestricted liberty of congregations in the choice of their ministers, against some excellent and

worthy men who would fain have acquiesced in some plausible compromise. When the question took the higher form of an assertion of the prerogative of the Lord Jesus as Sole and Supreme Head in and over His Church, Mr. Dunlop stood first, in pamphlets and speeches, as, on constitutional as well as scriptural grounds, the ablest and most zealous defender, I may safely affirm, of that great divine principle. And when the whole Evangelical body in the Church closed their ranks and prepared for the final catastrophe of the long drama, with one consent they devolved on Mr. Dunlop the duty of embodying their ultimate views and resolutions in the memorable Claim of Right of 1842, and the Protest and Deed of Demission of 1843.

"After the Disruption of 1843, Mr. Dunlop continued to feel a lively interest and take an active part in the rebuilding of the Free, but disestablished, Church of Scotland, and in the discussions, sometimes both delicate and difficult, connected with that process. At the same time, he gave proof of his being not a mere churchman, but a statesman and patriot also, in the broadest sense of these terms, by entering Parliament, and having his place allowed among its most thoroughly painstaking and self-devoted members. The services which in that capacity he rendered to his country by not a few measures of legal reform, which will ever be associated with his name, as well as the high and independent spirit in which he always dealt with political affairs—more than once rousing the lion in his den—it is not for me in this place to enumerate or to eulogize. Enough to say that in the Senate, as well as in the Church Courts, he was from first to last the same,—the intrepid patriot, the true man of God. But always, down to the failure of his health about a couple of years ago, the Free Church of our fathers and its interests bulked first and foremost in his view. He faithfully attended her Assemblies, and on all important questions gave most earnestly his counsel and assistance. His latest voice was raised on behalf of the gathering together again, outside of the Establishment, of the severed branches of the original Church of Scotland. The Established section of it he would have gladly embraced in the proposed union, if purged of her Erastian taint and brought fairly to own the Supreme Head of the Church and the absolute inviolability of her liberties as guaranteed, as well as purchased and won for her, by Him. But in the light of present duty, it was with tears, as I can testify, that he deplored the prospect of prolonged separation among those who should constitute once more the one free and independent National Church of Scotland, which presbyters reformed from Popery, and martyrs sealed with their blood.

"Into the privacy of domestic grief I dare not enter; nor may I venture to

dwell more in detail on the graces of his private character and the charm of his familiar fellowship. Under what to some had the aspect of a somewhat reserved manner there glowed in him the warmest of hearts, full of sympathy with every human interest, every human sensibility; ready to swell with enthusiastic emotion at the sight or recollection of noble deeds and heroic sacrifices; to burn with indignation against all wrong and meanness; to melt and break down into weeping when touched with any tender thought or recollection. Nor was it sentiment with him, but action also. He emphatically did good, as the mourning of his tenants and dependants amply proves. He served the Lord faithfully in his day and generation.

"Mr. Dunlop was the last of that noble band of laymen, to borrow English phraseology, whom the Head of the Church raised up to guide her counsels and conduct her affairs in her great crisis. Not to speak of Hugh Miller, Makgill Crichton, Hog of Newliston, Robert Paul, Thomson of Banchory, and many others who stood by us nobly and chivalrously in our struggle—recalling simply those who were more intimately engaged in its contendings and negotiations—I see passing away before us John Shaw Stewart, John Hamilton, Graham Speirs, Earle Monteith, and now, chief of all, Alexander Dunlop. May the Lord give our Church standard-bearers for the future as He has given them in the past, for difficulties may thicken and troubles come. And may we of the old band who still linger for a little longer here have grace to be followers of those who, through faith and patience, have inherited the promises.

"R. S. C."

The General Assembly recorded the following Minute in connection with his death. The same hand may be traced in its expression as in the tribute paid from the pulpit:—

*Extracts from Assembly's Minutes of 30th May 1871.*

"In the death of Mr. Murray Dunlop the Church is called to lament the loss of a man whose services it were difficult to overestimate. The fear, rather, is that, at this distance of time from the Disruption, what he really did may possibly be overlooked and underrated. Few men made more substantial sacrifices than he, for his prospects at the bar he reckoned of no account in comparison with what he felt to be his duty to his Church and Country in the grave emergency of the Ten Years' Conflict. And when the whole Evangelical body in the Church of Scotland closed their ranks and prepared for the final catastrophe of the long drama, with one consent they devolved upon

him the duty of embodying their ultimate views and resolutions in the memorable Claim of Right of 1842, and the Protest and Deed of Demission in 1843.

"After the Disruption, Mr. Dunlop continued to feel a lively interest and take an active part in the rebuilding of the Free, but disestablished, Church of Scotland, and in the discussions, sometimes both delicate and difficult, connected with that process. At the same time, he gave proof of being not a mere churchman, but a statesman and patriot also, in the broadest sense of these terms, by entering Parliament, and having his place allowed among its most thoroughly painstaking and self-devoted members. The services which in that capacity he rendered to his country by not a few measures of legal reform, which will ever be associated with his name, as well as the high and independent spirit in which he always dealt with political affairs, it is not fitting in this place to enumerate or eulogize. Enough to say that in the Senate, as well as in the Church Courts, he was from first to last the same,—the intrepid patriot, the true man of God. But always, down to the failure of his health about a couple of years ago, the Free Church of our fathers and its interests bulked first and foremost in his view. He faithfully attended her Assemblies, and on all important questions gave most earnestly his counsel and assistance.

"Under what to some had the aspect of a somewhat reserved manner, there glowed in Mr. Dunlop the warmest of hearts, full of sympathy with every human interest, every human sensibility; ready to swell with enthusiastic emotion at the sight or recollection of noble deeds and heroic sacrifices; to burn with indignation against all wrong and meanness; to melt and break down into weeping when touched with any tender thought or recollection. Nor was it sentiment with him, but action also. Faithful to every trust committed to him, he discharged them all in the light of the Gospel, and for the glory of Him whom the Gospel reveals."

It has been beautifully said, "Alas! alas! how the leaves fall when the autumn of one's friendships has begun!" And another blow fell upon us in October of the same year.

The General Assembly had in May refused to accept Mr. Dunlop's proffered resignation as Legal Adviser of the Church, but had associated with him in its duties Mr. Andrew Jameson, the Sheriff of Aberdeenshire. United thus in life, they were

not to be long divided by death. We can, most of us, remember the shock with which, on the morning of the Communion Sabbath, we heard that Andrew Jameson and his second son had died within a few hours of each other. To some of us it recalled a similar tragedy not long before, and opened afresh a wound which will never be finally healed here.\*

The Minutes of our Kirk-Session and of the General Assembly are given below ; but as one who had long known him with a great measure of intimacy, and had loved him with a peculiar regard, I may say, what all who knew Mr. Jameson will respond to, that a more pure-minded, liberal-hearted, bright and joyous Christian man has not often been seen. In labours abundant for the cause of Christ at home and abroad, he commended to all around him the cause and the Master he loved, by a simplicity of life and a genuine manliness of character which made him "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

*Extract from Minutes of Kirk-Session of 7th November 1870.*

"The Moderator referred to the recent death of Mr. Andrew Jameson, Sheriff of Aberdeenshire, who has been an acting Elder of St. George's since 1854. It was resolved to record an expression of the profound sorrow with which this fresh breach in the Session is regarded, and the sense of loss which Mr. Jameson's death creates in the minds of all his brother Office-bearers. And Mr. Jameson's loss will be mourned by a circle of friends wider not only than Edinburgh, but than Britain ; for he had many warm attachments in foreign countries,—among the Protestant communities of France, Switzerland, Italy, and Spain, to whom he was endeared by much genial intercourse and hearty and intelligent support and sympathy. At home he was known as an able lawyer, a laborious and upright judge and magistrate, whose abilities

\* Mr. Robert Balfour, youngest son of the late Mr. James Balfour of Pilrig, and his eldest son, died on the same day, at Moffat, in August 1869.

and love for the profession would have raised him to the highest eminence in it, but for that delicacy of health which indeed was the occasion of leading him into those wider attachments and interests abroad, which, while they never interfered with the faithful and energetic discharge of his duties as a man of business, added largely to the usefulness and happiness of his life.

"The last General Assembly testified their confidence in him by appointing him colleague to the late Mr. Murray Dunlop, as Legal Adviser of the Church, which has, alas! already been deprived of both. Those who have been privileged to enjoy his closer friendship will long cherish as one of their most precious memories their intercourse and fellowship with him; for a more noble, true-hearted, genuine, and generous friend never lived. The atmosphere which surrounded him was morally and religiously bracing and elevating; and his friends ever felt it to be so. For our rising youth he had the utmost sympathy; and to them especially he has left an invaluable legacy, in the example of a man who was at once loyal to the truth, and liberal in the best and only true sense of the word. There are few men left among us who possess in happier combination so great a number of the best and most attractive graces of the character of a Christian gentleman. Help, Lord; for the godly man ceaseth, and the faithful fail from among the children of men."

*Extract from Minutes of General Assembly 1871.*

"The General Assembly of last year unanimously appointed Andrew Jameson, Esq., Sheriff of Aberdeenshire, to be assistant to Mr. Murray Dunlop in the office of Law Adviser of the Church. It is a fact fitted to solemnize the General Assembly, that during the past year Mr. Jameson and Mr. Dunlop have both been removed by death.

"In circumstances of a deeply afflictive character, Sheriff Jameson and his son died, after brief illnesses, within a few hours of each other, and were buried in the same grave. The Church testified, in the most practical manner, its confidence in the judgment and character of Sheriff Jameson by appointing him to the Office above referred to. But this General Assembly desires to record further its sense of the value of his sustained and effective services in connection with the cause of religion on the Continent, and of his readiness to help forward every good work in which the Church engaged. Very many ministers and elders of the Church will recall and long remember the simplicity, manliness, and geniality of his Christian character, which made him the honoured and beloved friend of all who were privileged to enjoy intimate fellowship with him."

In October 1870, Mr. John Petrie was appointed Joint-Clerk, with Mr. Wallace, of the Deacons' Court.

In December 1870, our Queensferry Street School property was sold, the increase of educational facilities everywhere, by the action of Parliament and otherwise, rendering it needless to maintain a separate establishment. The school had done excellent service in its day under Mr. Burns Crowe's admirable management, and it was not without a pang of regret that we parted with it.

Dr. Candlish at this time suggested to the Deacons' Court a new Territorial Mission enterprise, and it took a curious form. We had built Fountainbridge Church many years before, and it had served first as the centre of Mr. Wilson's devoted labours; and after he went to the Barclay Church, carrying a large number of his flock with him, Mr. Morgan refilled it by his assiduous labours in that thickly-peopled and needy district. It was now proposed that Mr. Morgan should seek in a church further west (in which direction building had largely increased) the means of accommodation for a wealthier class of our population. Funds were needed for this movement, and Dr. Candlish—the liberal man devising liberal things—proposed that we should purchase the Fountainbridge Church from Mr. Morgan's congregation—purchasing back in reality the church which we had built and handed over as a gift to the Free Church. The scheme was a successful one; and once more the church is being refilled by a new congregation under Mr. Massey's care, proving a continued source of blessing to a still crowded and destitute neighbourhood. The first Communion under this new arrangement at Fountainbridge was observed 3rd November 1872, conducted by Mr. Whyte.

Again, in October 1871, our Kirk-Session lost an able and exemplary man in Alexander Keith Johnston, LL.D., whose weight of character, and quiet, unassuming counsel, had been a source of strength to us for many a day. Dr. Candlish in the following terms spoke of him from the pulpit, and his words were recorded in the Minutes of our Session :—

*Extract from Minutes of 9th October 1871.*

“The Moderator spoke of the recent death of Dr. A. K. Johnston, who has been an acting Elder of this Congregation since 1843, and it was agreed to place on record what the Moderator had said from the pulpit on the first Sabbath when Dr. Candlish officiated after Dr. Johnston's death. At the close of a sermon from John xvii. 13, it was said,—

“I may not close without adverting to the event which has clothed this desk in mourning, and touched all our hearts with “that within which passeth show,” an event eminently fitted to prove how in deepest tribulation joy may abound. For if, as it is written, “Precious in the sight of the Lord is the death of his saints,” surely it should not be altogether grievous in our sight. We may mingle gladness with our sorrow, and smile hopefully among our tears. Within ten months three names have dropped out of the roll of our Eldership, and all are names that Scotland and Scotland's Church will not soon suffer to fall into oblivion. First, we had to mourn for Alexander Dunlop (I like to call him by his old familiar name). There was no occasion for much mourning, but great cause for joy, in his departure, after having so signally served his generation, to be with Christ; into whose presence since then two of his beloved sons have hopefully followed him. Then came, on the morning of our Communion Sabbath in October, the abrupt tidings of Sheriff Jameson's removal, in circumstances peculiarly affecting, son and father being together struck down by the same formidable foe to life. And now we have a third loss to accept and to lament,—Dr. Keith Johnston has been called to his rest. Our friend sleeps in Jesus. While the others were connected chiefly with the business of life,—with law and its applications, civilly and ecclesiastically,—and while all the three were equally memorable for disinterested public spirit, and earnestness in every good cause, he for whom we now mourn was conspicuous, almost beyond all his contemporaries, in the line of scientific research which he very early in life chalked out for

himself, and which he prosecuted to the close of his days with such a minutely painstaking and untiring diligence as made him at the last almost a victim or a martyr in his self-forgetting and enthusiastic devotion to his loved work of physical and geographical research. But I am not here to speak of him as a man of science, or a man of amiable manners, or a man of thorough benevolence, and unselfish, almost unconscious generosity. I wish rather to bear my testimony to the singular simplicity and naked transparency of his character, both naturally and as sanctified and adorned by grace. Never was there a man more humble and unassuming, with all his accomplishments and endowments; never a man more unaffectedly natural in all his ways; never a man more true to the Lord's own text, "Except ye be converted and become as a little child, ye cannot enter into the kingdom of God." I can add no more to this imperfect notice. But I can ask you, and I can ask my beloved brother's widow and children and friends, to rejoice: to rejoice, I say, not with that joy which is incompatible with serious and solemn views of time and eternity, nor with that joy which refuses to ally itself with the common sufferings and sympathies of Christianized humanity; but with that joy which the most broken-hearted in sin and sorrow may feel,—the joy of the present assurance of the unchangeable love of God, and the certain hope of a glorious and fully satisfying manifestation of that love, when time shall give place to eternity."

Nor were we long without another similar bereavement.

In March 1872, Mr. William Cowan, who had been ordained one of our Elders in 1846, closed a life of much public usefulness in municipal and ecclesiastical affairs, during which no voice ever spoke of him but with respect and affection. Dr. Candlish leaned much upon him in many ways; and from no man was more loyal and liberal help sure to be forthcoming when the fitting occasion arrived. His son is now one of our Office-bearers.

On 16th April 1872, Mr. Robert Dymock died. Long a most useful and estimable public official, he had acquired the respect and confidence of his fellow-citizens in no ordinary degree. In our Session his amiable and gentle character won our hearts; and

his departure was felt to remove from us a hearty friend of all our congregational efforts, and a ready helper in everything that concerned the welfare of our people or of our mission districts.

Mr. Robert Mackay, W.S., one of our Elders, died on 11th May 1872. Always regarded in our city as one of the most acute and able members of his profession, he was deeply interested in all that concerned our Congregation, and warmly attached to Dr. Candlish. A long period of suffering revealed a simple and loving faith in the Saviour, and made his death-bed a scene of peace, and an example of patience, which those who witnessed it will not soon forget.

In September 1872, a prominent and greatly valued Elder was called to his rest. We had watched with anxiety and regret the failing health and strength of Mr. Patrick Dalmahoy, and it was no surprise to hear that he had left us. A singularly able lawyer, firm of purpose and resolute of will, yet in the intercourse of private life full of courtesy and all the best traits of a gentleman of the old school, he won and retained universal respect. Our Church had no truer friend or counsellor. The General Assembly of 1873, on the motion of Dr. Candlish, who had a specially warm feeling of regard for Mr. Dalmahoy, adopted the following Minute :—

*Extract from Assembly's Minutes of 3rd June 1873.*

“The Assembly also unanimously agreed to record the following statement in relation to the decease of Mr. Dalmahoy, Law Agent of this Church :—

“Mr. Dalmahoy long occupied a place in the front rank of professional men in Scotland. He was regarded by his professional brethren with great confidence ; and his large experience, combined with his weight of character, made him a trusted counsellor in difficult and delicate questions. When this office became vacant, no hesitation was felt as to the man to be elected. The

terms in which his appointment was moved and supported in the General Assembly by such competent judges as Mr. George Dalziel, Mr. Robert Paul, and others, were conclusive alike as to his professional and personal claims. Mr. Dalmahoy was one of that remarkable band of Elders whose names and characters lent so much weight to the Disruption testimony in 1843. The list of leading Ministers and Elders in that great crisis is rapidly being diminished in its numbers, and is once more lessened by the removal of this able and esteemed man.

“A subdued and attractive humbleness of mind marked every reference he made to his own spiritual life and experience, while his loving and loyal spirit of personal attachment to the Saviour abundantly testified where all his hopes and affections centred and rested. He died as he had long lived, ‘looking unto Jesus, the author and finisher of faith;’ these being among the last words he spoke before he fell asleep.”

Within the year October 1871 to September 1872 we lost Sheriff Jameson, Dr. Keith Johnston, Mr. William Cowan, Mr. R. L. Dymock, Mr. Robert Mackay, and Mr. Patrick Dalmahoy,—making a wide gap even in our large Session.

On 8th April 1874—which is of later date than this Address professes to include—yet another of our Session fell by our side, Mr. William Fraser, W.S.; a man long known and respected in Edinburgh society generally, and who, though not prominent in Church affairs, was a trusted friend and counsellor of our Session, whose useful and quiet life closed, amidst long suffering, in cloudless peace, leaving to his family and to us the treasure of a very blessed memory.

Colonel Maxwell, who fell in the service of his country after the Ashantee War, and whose name was only removed from the Kirk-Session list on his going abroad, very soon after his ordination, was not much known in our Congregation, his retiring and modest nature preventing him from taking the active part he was well fitted for in religious matters. Those who were privi-

leged to know him can testify that he was no less loyal a soldier of the Cross than of his Queen, and that an attractive and humble piety adorned his quiet and most exemplary life.

I cannot feel satisfied, in speaking of the departed worthies of our Congregation, to omit reference to the many "honourable women," whose lives, and labours, and prayers were a wonderful source of strength to us.

It would be a long catalogue if I were to enumerate them all. But outstanding among them we remember with affection Lady Agnew, of old Scottish family, and, better still, of old-fashioned Scottish piety; Miss Hunter Blair, whose venerable figure, punctual in attendance on ordinances, and reverent in worship, was so familiar to us; Lady Foulis, with her gentle, placid expression, "which Time had touched only to adorn," and which was the index of her sympathy for all suffering or needy ones; her sister, Miss Lowe, of like mind and spirit; Lady Mary Hamilton, loyal and warm in her congregational sympathies and personal friendships; the Misses Dalrymple Hay, true friends of our Church, and open-handed contributors to its various enterprises; Mrs. Smyttan, well known as a writer of some valuable works in Christian literature, and a centre of usefulness, especially in connection with Female Education in the East;—and many more, of whom the time would fail me to tell, but whose memories are very precious and dear to us.\*

For eleven months of 1871-72 Dr. Candlish was in broken health and under considerable suffering. We had all but made

\* Since this Address was delivered, we miss from our services the loyal and loving presence of Miss Agnes Fraser—of Miss Jane Rhind, an accomplished and most amiable member of our Congregation—and of Miss Mary Ross, who closed at the age of ninety-six a life of singularly attractive piety and great usefulness.

up our minds to have him no more, in the pulpit at least, and were chiefly anxious to make his declining years as free from anxiety or care as was in our power. In the winter of 1872 and the spring of 1873, however, he had somewhat improved health, and with considerable regularity, and with a tenderness and power exceeding all former days, preached at one diet of worship each Sabbath.

On the 2nd March 1873 Dr. Candlish, by an almost supernatural effort, preached the Funeral Sermon of his old and attached friend, Dr. Guthrie, from the text (Heb. ix. 27, 28): "And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many: and unto them that look for Him shall He appear the second time without sin unto salvation." Feeling his own feebleness, and anticipating a not distant departure for himself, he closed his sermon with the memorable words:—

"Friend and Brother! Comrade in the fight! Companion in tribulation!—Farewell! But not for ever. May my soul, when my hour comes, be with thine!"

The General Assembly having at this time authorized the use of Hymns in such congregations as might desire to have them, Dr. Candlish called a special meeting of the Kirk-Session and Deacons' Court, on 3rd February 1873, to consider the course to be pursued in our own Congregation. He was greatly touched by the unanimity of the Court on the subject. He was quite aware that some excellent men were on the whole unfavourable to the introduction of Hymns in our services; but they raised no question, knowing the general feeling to be in its favour, and the course thus followed affected

Dr. Candlish greatly by its Christian and considerate kindness.

But the story draws to its close.

Dr. Candlish, as we all know, made a special effort to appear and render service at the General Assembly of 1873. He took a leading part in the great question before the Assembly, but was much exhausted by it. His last appearance there, and the occasion of it, will long be memorable in the history of our Church.

He preached to his people only twice again. On the first Sabbath after the rising of this eventful Assembly he preached from the words, "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). On this occasion, for the first time during the long years of controversy on what is known as the "Union question," he referred to it in the pulpit. And he did so only in a few paragraphs at the close of a sermon in which, with his usual clearness and force, he had discussed the two questions raised by his text: I. What is to be kept? "The Unity of the Spirit." II. How is it to be kept? "With endeavour, in the bond of peace." It was eminently characteristic of him that he had never obtruded the subject of controversy on his people, among whom there were some who differed from him. And it was equally characteristic that when he did refer to it, for the first and last time, it was to urge the healing of every breach, the burying of all unkind feelings and memories, and the giving of thanks to God "who has brought our poor, weak, and sinful Church through so many embarrassments, and opened, as I trust, a bright future before us."

His last sermon was delivered on June 15, 1873, from the

words, "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John ii. 6). That sermon is printed in his volume on the First Epistle of John, and it were difficult to conceive of a more appropriate conclusion to such a ministry. Its closing words, "THE BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN," were the very life of his preaching; while the "WALK" in holiness and in dependence on Divine help which he urges, was a constant subject of appeal and exhortation.

This is not the occasion on which to dwell at any length on the few remaining months of his life. He left for England during the week following that on which he preached for the last time to us, Mr. George Morice acting as Assistant during his absence. Not much progress was made by the change. He returned in the end of September, feebler and aged beyond his years, but in hopes of being able to appear in his pulpit and deliver to his people two sermons which he had written at Whitby. But this was not to be.

In a few weeks the end came. During his later days, when hope was very dim, a daily meeting for prayer on his behalf was held in the Hall of the Church. We all remember his solemn message by the mouth of Dr. Rainy, his future biographer: "Tell them I have not shunned to declare to them the whole counsel of God." Some of us who were privileged to see him frequently during those days, will treasure his loving words and looks while memory lasts. On Sabbath night, 19th October 1873, he fell asleep.

The Funeral day will be long remembered in Edinburgh. The Magistrates were present in their official capacity; and

from all parts of the land ministers and others gathered to join in the final testimony of respect to one of the greatest of our countrymen. The scene all along the course of the procession was a tribute of wonderful significance.

And although we laid him with heavy hearts in the narrow house, there was some comfort, too, in the thought that the weariness and weakness of the past few years were all over, and that the servant was at home with the Master he had loved and served so well.

The words of an accomplished lady, who used to worship in St. George's, and who still survives, seemed to have a special fitness as applied to him :—

“I bless Thee for the quiet rest Thy servant taketh now ;  
I bless Thee for his blessedness, and for his crown'd brow ;  
For every weary step he trod in faithful following Thee,  
And for the good fight foughten well, and closed right valiantly.”

Next Sabbath was our Communion-day, and was observed without special reference to the event which filled all hearts, until the evening, when the Rev. Dr. Wilson of Dundee, an old and deeply loved friend of Dr. Candlish, closed his sermon with the following very beautiful tribute to our departed Minister. The text was Matt. xxviii. 5, 6: “And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for He is risen, as He said. Come, see the place where the Lord lay.”

“Such reflections as these I have deemed not unsuitable to a Communion season, and to the very peculiar and solemn circumstances in which we are now assembled. It surely cannot be unprofitable to us to look at the place where the Lord lay when we have been so very recently committing to the dust the body of one who must ever live in our memories and affections.—”

brother dear to us, and the loss of whom we deeply deplore. For such a loss there are tears, as is most meet, but surely not the anguish of departed hope. Nay, was it not better for him to depart, and to be with Christ?—to rest from his manifold labours, and to reap the harvest of his toil? He is not wholly lost to us. We have not been laying in the grave that which was dearest to us. It is not our friend who is lying there, but the tabernacle in which for a season he dwelt. The friend whom we loved and revered, with all his rich endowments and fervent affections, has entered into the land of unclouded light and of undying love, to be with Him whose glory it was his delight to exhibit to you. We know because Christ lives that he also lives, and understands, far better than ever he did before, what life in the risen Saviour is. We have reason to bless God for an end so peaceful and calm as his has been. He had time given him to contemplate the approach of the last enemy, and he did it without quailing; with no rapturous enthusiasm, indeed, in anticipation of victory, but with still, majestic calmness, as realizing the solemnity of the change he was about to undergo; meek, humble, grave, as one about to enter into the presence of the great King. We dare not and would not complain that the Lord has taken him. Surely he needed rest, and the Lord has given it to him. The Lord gave, and the Lord hath taken away: blessed be the name of the Lord.

“To see Dr. Candlish in the bosom of his family, sustaining at once, as he long did, the relation of son, and husband, and brother, and father, one would have said that his home was the peculiar sphere in which not only his greatest earthly happiness was found, but in which the rich endowments of his nature were unfolded with singular grace and attractiveness. The entire simplicity of his nature drew children to him, and he was among them as a child. In nothing more strikingly than in this did he seem to me to reflect the image of Him who took the little children in His arms and blessed them.

“I need not speak here of his gifts and power as a preacher of the gospel. I can only say for myself that I never heard any preacher who moved my nature so deeply. It was not merely the clear-sightedness and intellectual vigour; the subtle discernment of the most delicate shades of meaning; the exegetical tact with which he seized and unfolded the subject-matter of his text so as to make it almost a fresh revelation; nor was it merely the force and fervour with which his thoughts were expressed, the glow of eloquence and the deep pathos to which his voice was so peculiarly fitted to give utterance; it was all these and more,—it was that his whole heart and mind were thrown into his theme, and he stood before us as an ambassador for Christ, *beseeching men* to be reconciled to God, having come forth as from the

presence of Christ, and all aglow with that love which Christ inspires. It was this, I believe, which produced such a unison between his preaching and his prayers. It is difficult to say which of them was the most impressively powerful. The fruits of his preaching have yet to be ascertained. The Lord placed him in such a position here that it was not his congregation nor this city only that profited by it, but the seed sown by him was scattered widely over many lands, and is already yielding plentiful fruit.

"Much has been said of his more public labours in the service of the Church. It is only those who have been minutely conversant with its manifold affairs that can form an adequate estimate of these. During the past thirty-five years, and more and more in their onward course, there lay upon him the care of all the churches. His hand was in every movement, and his counsel was asked and given in every perplexity. In all departments of the Church's affairs his services were available, and rendered with a heartiness and efficiency and ripe wisdom such as if one of them only had been his entire business. Missions to the heathen and to the Jews, education, all the home enterprises of the Church, which of them has not greatly profited alike by his practical sagacity and by the energizing power which he infused into them?

"His wonderful versatility and alacrity have sometimes been perversely spoken of to his disadvantage. Alas, how ungrateful we are to the Lord for his best gifts! Surely it was a token of His singular favour to the Church that He should lend to her, at such a time, a minister of such rare endowments, of such equipoise of mind, of such aptitude for all that needed to be done; not a man of one faculty only, but a man who proved himself capable of serving her efficiently in all her work and labour of love.

"It followed from the fact of his manifold endowments, that no man in his generation—very few, indeed, in any generation—has filled so large a space in our recent ecclesiastical history. Alike in guiding the counsels of the Church, and on the arena of open conflict, Dr. Candlish held the foremost place. None who have heard him can ever forget his power as a great orator. His speeches are fresh in the memory of both friends and foes, and did noble service to the cause which he espoused. He, and many who were near him and beside him, lived through a stormy time, and were engaged in a conflict which roused many stormy passions. He was always in the hottest of the strife; and to him, more than to any other who contends in such a warfare, it is due to say that he never uttered a word which needed to be recalled. There was no malice or bitterness in his speech. He was always and everywhere magnanimous, noble, unselfish. He was a man not seeking

his own things, but the things of Christ; and this kept him calm amid the storm. He was, like John, indeed, a son of thunder; but he was, at the same time, an apostle of love.

"It has been said that he was not always consistent in the views which he advocated. I apprehend that the same thing might be truly alleged of every man who has taken a prominent part in public affairs, and who, at the same time, has his eyes open to see the horizon to which he is advancing. The highest and the only laudable consistency is, that our views shall be brought into harmony with existing facts. No man can anticipate the future. Events change, and the Church is brought into new relations, and loyalty to truth demands that we adapt our position to the events of the time. It is the same battle we have always to fight. But it is not always against the same foes, nor is it waged upon the same battle-field.

"But I must pause. I feel that it does not belong to me to give an estimate of the character and labours of one who was so justly dear to us. But the loss we have sustained, who shall estimate that? 'My father, my father, the chariot of Israel, and the horsemen thereof.' The large place he filled makes the blank the greater. There is not one vacancy, but very many. It seems as if dark days were coming on the Church,—a new war of opinion against many subtle forms of error. Who shall stand in the breach? Help, Lord! help us in our helplessness: help thy bereaved children; help us to follow the faith of our departed brother, considering the end of his conversation, 'Jesus Christ, the same yesterday, to-day, and for ever.' 'The Lord liveth.' May our sore bereavement bring us nearer to Him, and we shall have light in darkness; and dwelling under the shadow of the Almighty, no evil shall prevail against us."

The Funeral services were conducted, on Sabbath, 3rd November, by Dr. Robert Buchanan of Glasgow\* in the forenoon, the text being Isaiah lvii. 1: "The righteous perisheth, and no man

\* Dr. Buchanan has since left us. He died at Rome on 31st March 1875. His departure was in a very special sense, a "falling asleep;" for he was found in bed in the early morning lying placidly as if in slumber. The closest of Dr. Candlish's friends, he was also regarded as the nearest to our Congregation, after our own Minister. We can never forget his noble presence and unfailing courtesy, his magnificent services to the Church during a long career of commanding influence, his humility, his invincible integrity and his scorn of all meanness or self-seeking, the genuine simplicity of his religious life, and the largeness of heart which embraced, under a quiet and undemonstrative manner, the whole household of faith. His large circle of friends, and every generous opponent, honoured and respected him when living, and mourn his death as a great public calamity and a deep private sorrow.

layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

Dr. Buchanan closed his discourse as follows :—

"And now, brethren, turning from these general reflections, and proceeding to look at the bearing upon ourselves of the text which has suggested them, it will surely serve, in this view of it, powerfully to arrest and deeply to solemnize our minds. Not many Churches, of the same limited extent, ever had, at one and the same time, so goodly a number of men of high intellectual and spiritual eminence in the ranks of the ministry, as our Church had thirty years ago. But, alas! of these front-rank men—these righteous men—these masters in our Israel—few or none remain. One after another they have been taken away; and if we fail to hear the rod, and Him who hath appointed it, and to humble ourselves under His mighty hand, there will be only too much reason to apprehend that there is evil in store for the coming time,—evil of whose approach there are not awaiting even already some ominous signs. It is not my intention, however, to make any attempt either to forecast the Church's future or to pronounce upon its present condition. My concern rather is—and my aim in what I have yet to say will be—that your minds and my own may be rightly exercised by God's dealings with us, in the taking away of so many of the choicest of his servants from the midst of us, and especially in the taking away of him whose death lies this day so heavily on our hearts.

"It has been often noticed that men of remarkable eminence come in groups, and shine together, like the congregated stars of some great constellation in the firmament of heaven. Poets, artists and orators, philosophers and men of science, warriors and statesmen, have been often thus found appearing in companies, dazzling the world for a time by their collective genius and their combined achievements, and disappearing, as they came, together. The same thing has been not less observable in the Church of God. It, too, as well as secular society, has again and again had its Augustan age. It has had its culminating periods, when it has towered up far above its wonted level; when the gifts and graces bestowed upon it by Him who is the head of the body, and who is the source and fountain of all its spiritual endowments, have been marked by a richness and fulness, a variety and power, such as to have left their stamp upon the age to which they were given, and to have made it, ever after, a bright and memorable era in the history of the kingdom of God.

"Are we to imagine that these things are the result of chance,—the result

of a mere fortuitous concurrence of events and circumstances, without design or plan? Assuredly no. Nothing is, or can be, fortuitous under the government of God, and least of all is anything fortuitous in that spiritual kingdom for the sake of which it is that material nature and civil society are maintained. He who is over all does nothing in vain. If He sends at any time, either into the world or into the Church, unusually remarkable men, it is because he has some work to be accomplished for which their special instrumentality is needed. When he would bring forth the tribes of Israel out of Egypt, and mould a race of slaves into a nation of free and God-fearing men, he did not commission, as their leader and lawgiver, an inexperienced youth, but a man of matured age, of largest experience, of profoundest wisdom, and of deepest piety. When he would raise up and send forth an Apostle of the Gentiles to commend the gospel of Christ, not to unlettered men, but to intellectually cultivated Greeks and Romans, he employed, not one of the untutored fishermen of Galilee, but Saul of Tarsus—a man accomplished in all the learning, divine and human, of his time. When he would cleanse the Augean stable of the Church of Rome—when he would rescue and restore to its rightful place of pre-eminence the long-lost Bible, which had for centuries been buried beneath the ignorance and corruption of the Middle Ages—when, in a word, he would reform the doctrine, worship, discipline, and government of the house of God, and deliver Churches and nations from the soul-destroying errors and immoralities of the Papal antichrist—he made use, not of pigmies, but of giants, to fight that great battle against spiritual wickedness in high places—against the rulers of the darkness of this world. Such men were needed in those great emergencies, and such men were accordingly given.

“And even so, if at a comparatively recent period in the history of the Church of our fathers, the Lord was pleased to bestow the almost unexampled combination of great qualities that was embodied in that cluster of distinguished men to whose lamented decease I have just referred, beyond all question it was because the Church was then advancing towards a crisis of her history—a crisis that would demand the aids of her highest wisdom, of her intensest evangelical earnestness, and of her strongest fortitude and faith. Hence the precious gifts that were then so seasonably and so abundantly bestowed. Seldom perhaps, if ever, were men of living piety, and holy zeal, and self-sacrificing devotedness to the cause of Christ, so rapidly multiplied. Compared with the apathy and deadness, and headlong conformity to the world, which characterized the previous century of the Church's history, the change that took place in the course of the twenty years immediately preceding the Disruption could be likened to nothing but life from the dead.

"It was in that quickening time—that time of special reviving and refreshing from the presence of the Lord—that Dr. Candlish was prepared for the ministry, and for the marvellous life-work in connection with it that, all unknown to himself, was then lying before him.

"A few years before his ministry began, the sudden death of a truly great man—a man who, by the sheer force of his commanding intellect and noble character, conquered for evangelical religion a position in the most cultured circles of this proud city such as it had never before, in modern times, achieved—had left a blank in its most conspicuous pulpit, which seemed as if it could never again be adequately filled. For a brief interval that pulpit was subsequently occupied by one of the best of men, but him also death too soon removed; and again the need, for Edinburgh and for the Church, which Dr. Thomson's decease had created, was more vividly and more painfully realized than ever. Happily, in that memorable time, when the righteous were thus taken away, there were many who laid it deeply to heart, and who also laid their felt want and their great anxiety before the Lord.

"The servants die, but the Master lives! And his name is Jehovah-jireh—*The Lord will see to it*; *The Lord will provide*. When, in the days of old, the successor of the mightiest of the prophets of the ancient Church was found in the person of one who, in obscurity, was following the oxen and the plough, the surprise throughout Israel could hardly have been greater than that which, thirty-nine years ago, ran through our own country when one, whose very name was altogether unknown to the Church, was called to fill the most conspicuous and influential position within its bounds. Under the wise and wonder-working providence of God, Robert Smith Candlish had, for six years, been left to exercise and mature those rare gifts and acquirements, and those marvellous capacities of intellect and utterance, which, when he was suddenly called to occupy the pulpit of St. George's, made him burst forth upon the world as perhaps, take him all in all, the very greatest preacher of modern times.

"The burden of a reputation so immense as that which, almost immediately, he acquired, is not easy to carry; and is peculiarly hard, for any considerable length of time, fully to sustain. By the grace of God he bore it, not only unlessened, but ever increasing, on to the end of his long and most blessed career. Brilliant as that career was, it never for a moment turned his head. It dazzled others, but it never dazzled him. At the highest, he was always so far below his own ideal of what a minister of Christ and a preacher of the glorious gospel of the blessed God ought to be; and he had, in consequence, habitually present to his mind so deep a sense of ~~falling~~

and shortcomings in every department of his work for God, and of his walk with men, as kept him truly humble.

"It has been my privilege, during the last fifty years, to live in the personal intimacy and friendship of many distinguished men. And looking back over that lengthened period, I can truly say, that I never knew one more unpretending—less lifted up by the great position he occupied, by the immense influence he wielded, or by the high consideration in which he was held.

"But why should I enlarge on the qualities as a preacher of one who, in this respect at least, was necessarily far better known to you than to any one else in the world? There are some here who sat under his ministry from its commencement to its close. There are multitudes more who have been successively carrying away from it, into the various and important spheres of life which Providence has opened up for them, lessons and influences that have permanently blessed their own souls, and made them a blessing to others. There are numbers, perhaps as great, who have already, for many years, been bearing grateful and joyful testimony to the preciousness of that ministry in the presence of God and of the Lamb in the sanctuary above. And there are still *here*, where that ministry was so recently closed, the many members of this great congregation, in whose ears his earnest voice still seems to ring, and whose saddest thought this day is, that they shall see his face no more!

"One may speak of these things, and, by means of them, may try to convey to others some faint conception of what a ministry his has been. But eternity alone will fully reveal what God honoured that ministry to achieve for His own glory, and for the conversion and salvation of immortal souls.

"The department of his public life in which he was best known to me was that which belonged to the courts and to the work of the Church. The commencement of his career, as is well known, was contemporaneous with the beginning of a conflict which has left its mark, broad and deep, on the history of our time. That conflict turned on the character and claims of the Church of Christ as a spiritual kingdom, and on its constitutional relation in Scotland, as established by law, to the civil power.

"It was the high and sacred interest thus attaching to that conflict which drew into it, with their whole heart and soul, those remarkable men, already alluded to, whom God had so evidently raised up for the work that had then to be done. And if it may be allowed to one to speak upon the subject who himself lived through it all, and who possessed advantages for knowing both its outer and its inner history such as, in the same degree, hardly perhaps belong to any other survivor, I would venture, with no hesitation,

to say that, from beginning to end of that momentous conflict, no single individual filled so large a place in it; and that no one exerted so sustained and so commanding an influence, either in expounding and vindicating the vital Scripture principles it involved, or in bringing out of it those mighty and blessed results which have made our Free Church, with all its many faults, an honoured name and a household word throughout the Christian world. I will venture, also, and with equal confidence, to say this, that all through the many trying vicissitudes of a time that searched men as with candles, and that tested their spirit and character with a closeness and severity through which few could safely pass, Dr. Candlish showed himself to be one of the most disinterested, unselfish, generous, and single-minded of men.

“To those, indeed, who saw him but occasionally and at a distance, he might appear abrupt, irritable, impatient. But a longer and better acquaintance with him seldom failed to do away with all such unpleasing impressions, by revealing the genuine kindliness of his nature and warmth of his heart. All men who are called to take any leading part in public life, and to deal with questions which keenly agitate and divide the public mind, must lay their account with being both misrepresented and misunderstood. But, in the long run, the truth rises above the mists of passion and prejudice and error; and the man of real goodness and integrity gets his due, at the hands even of a somewhat sinister and censorious world. And Dr. Candlish is himself a striking example of this very thing. Not many men have been more harshly judged than, at times, it was his lot to be. But, as was most impressively and affectingly proved on his funeral day, he had outlived it all. As the sun never shows so large as at his going down, so that burning and shining light, which has so recently been quenched in death, never seemed so great, or had so many eyes and so many hearts turned lovingly towards it, as when it was about to disappear from this earth for ever.

“Behind the noble public life of which I have thus briefly and imperfectly spoken, let me now say, in drawing to a close, there lay, hidden from the outside world, a private life of the simplest, the most natural, the most unpretending kind. Standing, as I have done towards Dr. Candlish for well-nigh forty years, in relations of the closest intimacy,—an intimacy never broken or interrupted for even a single day, and over which there never came even the shadow of a passing cloud,—if any one, out of his own domestic circle, was in a position to know what manner of man he was, inside and out, it was he who now addresses you.

“His defects and infirmities—and he was not without them—were easily seen, for they lay on the very surface of his singularly open and guileless

nature; and seldom could a man be found at less pains to conceal them. He not only wore no mask, but he was incapable of wearing it; whatever was in him came out, and without reserve. He could not endure to *seem* other than he was. From nothing did he shrink with a deeper or more habitual aversion than from using words, or assuming a tone, that went by a hair-breadth beyond his own convictions and feelings. Especially was this true when speaking on the subject of personal religion and of his own spiritual condition. It was not often, indeed, or with every one, he entered on that solemn theme at all; but when he did, it was always with much feeling and with a truly touching humility.

"The features of his character thus indicated continued to mark it as strongly as ever on to life's close. 'Pray for me,' he said to one at his bedside, when his end was drawing near, 'that I may have a more lively sense of Christ's presence and salvation. And yet,' he added, 'I would only ask for that if it be God's will, for I am satisfied. I have never believed in frames and feelings as grounds of confidence. I am not much concerned about *feeling* my personal interest in Christ. I know that my Redeemer liveth. That is enough for me.'

"His words to myself, about the same time, were these: 'I would fain have had a more vivid and realizing sense of eternal things—of sin and salvation, and of the great coming change. But I am resting on the word which is unfailling and sure; I am resting on Christ, and on Him crucified.'

"On yet another occasion, when speaking of his approaching decease, he said, with the same perfect naturalness and beautiful simplicity: 'It is hard to realize the entire break between this life and the future. When I try to think of it, I always find myself still taking an interest in the ongoing of the world and of the Church after my death,—looking on at my own funeral, and so on,—and cannot realize an entirely new scene. There is so little revealed in Scripture, except that it is "to be with Christ." And I just think of *Him*.'

"In this unpretending, self-abasing, truth-loving way—which had all along been the habit of his religious life, and which would not suffer him, by one iota, to exceed in utterance what he felt within—he said, on another occasion still: 'This is the beginning of the end, and we must look it in the face. And I can look forward to it, not with raptures—no, not anything like that; but I know in whom I have believed!'

"I have ventured to make these dying words of your beloved and departed Minister known, not merely because they so affectingly illustrate the child-like *simplicity* and utter absence of display which distinguished his character,

but because they may prove, by God's grace and blessing, a support and comfort, in their own dying experiences, to others.

"I have now spoken of what Dr. Candlish was in the pulpit. There, he was a preacher who has left none like him in vigour and freshness of thought; in clearness of spiritual insight; in the power of dealing with the human conscience, and of forcing it into contact with the great facts of personal guilt and of personal responsibility; in the marvellous intellectual and exegetic skill with which he, so to speak, compelled every text to yield up its true meaning; and, above all, in the glowing earnestness and melting pathos with which he strove, in dependence on the aids of the Holy Spirit, to carry the truth home, not in word only, but in saving power, to the hearts of men.

"I have spoken of what he was in the courts of the Church. There, he was a wise counsellor, a master of debate, a great and magnanimous leader; impetuous, sometimes, from the ardour of his disposition and the intensity of his feelings, but ever open to conviction, and ever ready to recall any rash word he had spoken, and to redress any wrong he had done. And while thus occupying for thirty years the foremost place in the conduct of the Church's public affairs, there was no man who, at the same time, toiled more laboriously in doing the Church's work, and in promoting her highest interests, behind the scenes, where no eye saw him but the eye of the Master, and where no reward could be earned but that which is found in the consciousness of doing good.

"I have spoken of what he was in his private and inner life. There, he was a man without pretence, without malice, without guile; a man affectionate, cheerful, generous, confiding; a tender husband, a loving father, a true and constant friend; a humble Christian, who, when on his deathbed, asked that his people should pray for him,—not as a minister, but simply as a dying sinner, whose only hope was in the blood of Christ.

"My last sight of him can never, while memory lasts, fade from my mind. Though suffering constant pain, he had no complaint to make, and spoke only of the graciousness of all God's dealings with him. His heart was full of love to all around him, and full of contentment and peace. His countenance had lost its careworn look. The furrows of time and toil and anxious thought had all been smoothed out from his broad, bright brow. It seemed as if already he had a foretaste of the rest into which he was so soon to enter. And now 'he is not, for God hath taken him!' Absent from the body, he is present with the Lord; which is far better. Amen."

The Rev. Dr. Rainy preached at the afternoon service from the text, Daniel xii. 13: "But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days;" closing as follows:—

"Such are some of the thoughts that may occur in connection with the departure of him whose loss we mourn, and of whom it is our humble trust that he has departed to be with Christ, which is far better. After the touching words spoken this morning by one so peculiarly authorized to speak, I know not that I have anything to offer further that might not better remain unspoken.

"This was observable of him, that whatever his range of powers, he gave himself up wholly to the Church of Christ, to the ministry of the Scottish Church—of the Church as in Scotland we have conceived its message and its work. Of the main convictions and tendencies thus indicated he took intense possession; he felt in them, he ascribed to them a nobility and a beneficence which never became doubtful to him; and this intense possession kindled into flame in the vehement experiences of the years that preceded and followed 1843. This ministry of the Church had won his mind and heart. He never affected to belong to another fellowship, to speak from another standpoint. He had his eyes very open to the movements of thought and feeling in circles far removed from his, was prompt to understand them, curious to scrutinize them, anxious to speak to them, but always from his own point of view, and with the most unreserved utterance of his own convictions.

"He took up on its nobler side, and with the expansiveness suited to his own genius, this Scottish conception of the Church, as the institute to which the carrying on of the work of Christ by the Word is mainly committed. How much could be made of the pulpit, no doubt, yet not of the pulpit only, but of the Church also, as an institute which draws into itself the strength of the individual lives to give back that strength enhanced, and works with common forces for common ends, was with him a practical conviction operative throughout his whole career. In this widest form of it he was a Scottish minister. To this form of life he brought the genius of a preacher, a thinker, a man rarely gifted to mould and move his fellows by every form of speech, a practical guide of men and affairs. His life fell on a time of trial and crisis, constituting a great opportunity and creating great possibilities. With these predispositions, and in these exceptional circumstances,

his lot was to be of the foremost. What his comrades were, we heard in the forenoon. And, without contradiction, I may say of him that he, above all others, represented the *vis viva* of the Church, and was the means of awaking and reinforcing it; he, above any other, stood connected with its impulse, its activity, its energy. The scale on which our convictions and our principles were embodied in actual organized results, the conceptions of what might be aimed at, and dared, and done, derived from him more than from any other man. To the attainment of these results incalculable service was rendered by his extraordinary power of planning, organizing, setting in motion and keeping in motion. But while all this multifarious power served, that which it served was a great Christian thought. It was his conception, which he always refused to lower, of the amount and kind of work for the good cause that might be attempted and performed by the Church of Christ, and especially by a Church placed in our peculiar circumstances. It was his conviction, deep and strong, that, in order to sustain and reinforce an exceptional zeal in the people, the Church should manifestly count upon that zeal, and should go forward, not questioning that the Lord's grace would draw it out.

"So much he had to do with the Church's activities. But his place and service were not less eminent in connection with that which underlies all activities—I mean those main convictions, those characteristic principles which determine the peculiar genius and influence of every branch of the Church. His mastery here was amply proved before the Disruption, was constantly relied on after it. To the end the Church, on every great occasion, looked to him for the guiding and uniting, as well as the inspiring and elevating utterance. It was by him she found her better or holier instinct expressed or evoked, and the latent possibilities of her principles and her position expounded. Whether as regards utterance and action on questions that lay within her own domain, or as regards public questions that concerned the whole community, there was no one to whom she looked to form and to express her mind as to him.

"Those who see nothing memorable in the Disruption, nothing worthy in the action and influence of a Church with the principles of ours, will naturally think his life a mistake, a force thrown away. Be it so. He spent himself in this line ungrudgingly; because he felt that along the line of the constitution and principles of the Free Church, the work of the catholic Church of Christ in ministering the gospel could be done, and the ends of that Church attained. And we accept the testimony of his great predecessors and comrades as well as his, that they found their work in this line worthy of all their devotion.

and the place not too strait for them. That the same sympathy with the main Christian interests regulated his thinking and his work as a theologian, that here also he carried the sympathies of a catholic Christian thinker into the heart of the convictions which he held as a Scottish Presbyterian, I should not count it difficult to show, were this the time or place. It appeared both in the manner in which he confronted teaching which he thought to be amiss, and in the manner in which he formed and stated his own views of truth.

"But if any one should still doubt whether, through all his activities, his main effort was, as I have asserted, to promote the gospel and the cause of Christ among men, or only to advance the credit and interests of a sect, then I should appeal to you—to your experience of his interest in all that worked towards practical ends, to your remembrance of his prayers, and to your knowledge of his preaching. To you it is needless to characterize that preaching. You know how the gospel of the grace of God was made to penetrate through every kind of contemplation for which the pulpit can find a theme. You know how the Word of Christ was opened up. You know how singularly practice was worked out and presented in combination with Christian grace and truth—how life by Christ and life in Christ were made luminous to your minds, and commended to your hearts. What other qualities that preaching had, needs no words of mine to declare. I have said so much and no more, because I am aware that in the case of very many here the remembrance even of the intellectual splendour of his preaching gives way to the more impressive and more touching remembrance of personal indebtedness to the preacher for spiritual good received by his means. And you knew the man. You knew his utter freedom from everything sordid. You knew the warmth and sincerity of his friendship. You knew his manliness and his generosity. You know how incredulous he was of anything base or evil in others, how ready to repose trust, how surprised and pained when narrow and ungenerous natures denied it to himself. But I pause. It is vain, and hardly seemly, thus to multiply words.

"His departure is a great event for our Church. He so represented the spirit of the time we have seen, its aspiration and achievement, its courage and its faith, that his passing seems almost to carry along with it that time itself, closing the era; almost to carry away with it the spirit of that time, leaving us to 'other manners, other times,' in which the Church may as well resign herself to fall back into a lower life. For changes are telling us how rich we have been, and how poor we are becoming. But let us guard, let us heedfully guard, against impressions that do wrong to faith. Let us *be assured that the gifts and the grace for each time and for ours are in His*

keeping who changes not. Prayer will bring them down. Lord, teach us to pray!

"His departure is a great event for this Congregation. The loss is sore. The blank is very great. It is well to mourn it. It is well to be stirred and roused by it. But yet, if your late Pastor's voice could reach you now, speaking to your present case—if he, breaking the silence, could admonish you as in former days he used to do—what words should you hear of confidence in God and of ceasing from man, what lofty and generous words of faith! His faith let us follow, remembering the end of his conversation."

The scene was a memorable one. The platform in front of the pulpit was occupied by our beloved Pastor, Mr. Whyte, with some of the Elders on his right hand, and the New College Professors on his left. The dense crowd all wore mourning, and a profound stillness and solemnity characterized all the services. The deeply impressed Congregation separated with the pervading sadness of heart which found its expression in the recorded experience of the Church at Ephesus, when, parting from the great Apostle, they "sorrowed most of all that they should see his face no more."

The Kirk-Session and Deacons' Court prepared Minutes in connection with Dr. Candlish's death, and these were sent to every member of the Congregation, with the following Letter:—

*"To the Congregation of St. George's Free Church.*

*"ST. GEORGE'S SESSION-HOUSE, November 2, 1873.*

"DEAR FRIENDS,—It has been thought not unsuitable that at this solemn crisis in the history of our Congregation, a Minute should be recorded by the Kirk-Session and Deacons' Court, expressive of their feelings in the loss of the beloved Minister of St. George's, and of their grateful remembrance of all he did for the highest welfare of the people of his flock.

"It has been deemed also fitting and seasonable to record a Minute of sympathy with the Colleague-Minister in a bereavement which falls with peculiar severity upon him, and which imposes upon him fresh labours and responsibilities of a very arduous kind.

"The Kirk-Session and Deacons' Court have instructed me to send copies of these Minutes to the Members and Adherents of the Congregation, affectionately asking that their prayers to the great Head of the Church be earnestly and continuously offered for a blessing in connection with their present sorrow—the blessing of a season of quickening and revival to Minister, Office-Bearers, and People.—I am, your faithful Servant,

"ROBERT OMOND, *Session-Clerk*."

*Minutes of Kirk-Session and Deacons' Court.*

"Since the last ordinary meeting of Office-Bearers, it has pleased the Lord, the great Head of the Church, to take to himself the beloved and revered Pastor who ministered to this Congregation for upwards of nine-and-thirty years. Under a dispensation so dark and well-nigh overwhelming, it is most difficult to express, in an adequate manner, our sentiments of love and reverence towards him whom we have lost, and of gratitude and praise to God who endowed him so largely with gifts and graces, and permitted him to labour amongst us for so many years in the gospel of his Son, our Lord and Saviour Jesus Christ.

"This, we feel, is not the occasion for dwelling upon the admirable qualities of Dr. Candlish as a man,—his loving heart, his transparent naturalness, his magnanimity, his readiness at all times to forget and forgive, and his rare unselfishness; neither is it the time to speak of his splendid intellectual endowments, his talents for business and public affairs, his extraordinary versatility, his almost unrivalled powers and qualifications as an orator, and the self-denying zeal and earnestness wherewith all these powers were consecrated to the public service, and specially to the cause of his Lord and Master. We would rather confine our thoughts to the services which the grace of God enabled him to render to the Congregation of St. George's, during a ministry of such unwonted duration.

"His power as a Preacher placed him at once in the foremost rank, and his pre-eminence has never been disputed. This did not depend on displays of natural eloquence, on the vividness of his imagination, or the excellence of his rhetoric and elocution,—all of which qualities he possessed in very ample measure,—but mainly, as we think, on his admirable gift for honestly and reverently expounding the Word of God, his clearness and delicacy of perception, his accuracy in the use of words, and, above all, on the intenseness of his own intellectual and spiritual convictions, brought home irresistibly to *his auditory*, by his look, his action, and the wonderful pathos of his voice.

"In the earlier years of his ministry, Dr. Candlish visited the homes of his people most assiduously, particularly in the poorer districts of his parish; latterly, to his great regret, his numerous occupations of a public nature—thrust upon him by the stern necessities of a troublous time—in a great measure prevented these domiciliary visits; but in the chambers of sickness and sorrow he continued to be as greatly esteemed and prized as in the performance of any other of his numerous duties, so long as infirm health and failing strength permitted. Be it noted in passing, that no fewer than five Congregations in Edinburgh have, under God, virtually owed their origin, and much of their prosperity, to the missionary spirit, the self-abnegation, and the wise administration of our lamented Minister. These are: St. Luke's, Fountainbridge, Barclay, Roseburn, and Viewforth.

"Time would fail us to enumerate the other important services of Dr. Candlish in his own Congregation;—his meetings for prayer, his sermons to the children, his classes for young men and young women, his untiring diligence in keeping all the machinery in motion, his regular attendance at the meetings of Kirk-Session and Deacons' Court, his anxious care over the Sustentation Fund for thirty years, his warm interest in the Foreign Mission Scheme and every other scheme of the Church, and the marvellous power which he possessed over other minds, in stimulating them to the steady performance of duty.

"We would also record our sense of that peculiar gift and grace of Prayer by which our revered Pastor was eminently characterized. His public prayers were of the rarest, from their spirituality, comprehensiveness, and variety; so that those who joined in them could not but feel that they flowed from an inward source so unfailling as fully to account for the strength, consistency, and fruitfulness of his own outward life.

"In conclusion, while deeply conscious of many neglected opportunities and great responsibility in the past, we would unite, as a Court, in thanking the Lord for all His goodness and forbearance; and also in beseeching Him to pour down on Dr. Candlish's successor in this charge, on ourselves, and on the whole Congregation, a double portion of his life-giving and sanctifying Spirit.

"We instruct our Clerk to send a copy of this Minute to Mrs. Candlish and her family, only further adding the expression of our affectionate sympathy, and of our firm belief that they will find in their personal experience that all the promises of Scripture to the widow and fatherless children of the righteous are abundantly fulfilled.

ALEXANDER WHYTE,

"Moderator of Kirk-Session."

The following Minute was also prepared, expressive of sympathy with, and hearty attachment to, our greatly esteemed Colleague-Pastor :—

“At a meeting of Elders and Deacons of St. George's Free Church, held after forenoon service on the Communion Sabbath, October 26th, 1873, Lord Cowan in the chair, a Committee was appointed to prepare a Minute, to be signed by Lord Cowan, and to be placed in Mr. Whyte's hands, conveying the cordial and unanimous feeling which had been expressed at this meeting of the Kirk-Session and Deacons' Court, at which almost every member of both Courts was present.

“*Minute presented to Rev. ALEXANDER WHYTE.*

“The Elders and Deacons, while recognizing the heavy trial which has fallen upon themselves and the Congregation by the death of their beloved Pastor and friend, Dr. Candlish, are sensible of the peculiar weight of sorrow and burden of care which it brings with it to his bereaved Colleague. In expressing to Mr. Whyte their deep sympathy, they desire at the same time to renew the expression of the entire confidence and regard which led to his call to be their Minister,—a confidence and regard greatly deepened by the experience of his ministry among them—in the pulpit—in the prayer-meeting—in the classes—in the families of the Congregation—and generally in all the work appertaining to a faithful pastor and preacher of the Word.

“They further desire to convey to Mr. Whyte the assurance of their united and cordial desire to strengthen his hands, and to make such arrangements as may tend to lighten his labours as now sole Pastor of the Congregation, and to aid him in seeking the highest good of the people committed to his and their charge.

“And they specially offer the earnest prayer that he may be long spared to be a blessing to this flock and to the Church at large; and that God may so own him in his ministry by an outpouring of the Holy Spirit, as to make this time—alike of broken and of renewed ties—a time also of refreshing from the presence of the Lord.

“*In name of the Elders and Deacons of St. George's Free Church,*

“JOHN COWAN, *Preses of Meeting.*”

I am enabled, through the kindness of our Elder, Mr. D. S. Shiress, to whom this Congregation owes so much in connection

with its financial condition, to give a most complete and interesting—may I not add, marvellous?—statement of the amounts contributed by our Congregation from the Disruption to 1874 :—

*ABSTRACT OF AMOUNTS CONTRIBUTED BY THE CONGREGATION OF  
FREE ST. GEORGES, EDINBURGH, FROM THE DISRUPTION TO  
MARCH 1874.*

**I.—FOR THE GENERAL PURPOSES OF THE FREE CHURCH.**

**1. SUSTENTATION OF MINISTERS—**

1. General Sustentation Fund.....	£96,724	1	4	
2. Ante- Disruption and Aged Ministers' Funds.....	1,525	1	9	
				£98,249 3 1

**2. EDUCATION—**

1. Schoolmasters' Sustentation Fund....	£15,121	8	2	
2. Education Scheme, 1843-51.....	816	18	0	
3. New College, &c.....	2,645	0	5	
4. Gaelic Schools.....	409	13	5	
5. Normal Schools.....	60	15	7	
				£19,053 15 7

**3. BUILDING FUNDS—**

1. Churches.....	£4,011	9	0	
2. Schools.....	2,220	0	0	
3. Manse.....	5,731	4	7	
4. General Building Fund.....	801	14	9	
				£12,764 8 4

**4. MISSIONS—**

**I. HOME.**

1. Home Mission Scheme.....	£3,017	16	8	
2. Highlands and Islands.....	1,047	18	2	
3. Home Evangelization, &c.....	390	4	6	
4. English and Irish Missions, 1871-74..	111	9	2	
Total Home.....	£4,567	8	6	

## II. FOREIGN, ETC.

1. Foreign Scheme.....	£10,372	5	3
2. Colonial.....	2,271	7	0
3. Jews.....	2,892	14	1
4. Continent.....	634	4	2
5. Miscellaneous.....	658	4	4
Total Foreign.....	£16,828	14	10
Total for Missions.....	£21,396	3	4

## 5. MISCELLANEOUS OBJECTS—

Miscellaneous Objects.....	£5,428	16	0
Total for General Purposes.....	£156,892	5	4

## II.—FOR LOCAL AND CONGREGATIONAL PURPOSES.

1. Ordinary Church Collections.....	£21,567	8	3
2. Seat Rents for 13 Years.....	9,570	7	4
3. Extra Collections and Miscellaneous .....	1,394	15	5
4. Church Building Funds.....	25,588	2	6
5. Manse Fund.....	2,536	6	5
6. Repairs on Church and Manse.....	861	10	2
7. Queensferry Street School.....	1,732	19	5
8. Missions, namely :—			
Fountainbridge.....	£2,870	6	3
Communion Fund (19 years).....	3,626	18	3
Mission Premises, Rose Street.....	339	16	2
Mission School, Roseburn .....	640	9	1
Church at Roseburn .....	1,710	0	0
		9,187	9 9
Total for Local and Congregational.....	£72,438	19	3

## ABSTRACT.

1. For General Purposes of Free Church.....	£156,892	5	4
2. For Local and Congregational Purposes .....	72,438	19	3
	£229,331	4	7

## SUMS CONTRIBUTED FOR MINISTERS' SUSTENTATION FUND.

1843-44 .....	£2,409 16 3	1859-60 .....	£3,177 14 8
" 5 .....	2,548 4 11	1860-61 .....	3,289 15 0
" 6 .....	2,615 16 11	" 2 .....	3,226 7 6
" 7 .....	2,640 3 2	" 3 .....	3,248 13 6
" 8 .....	2,782 15 3	" 4 .....	3,299 15 3
" 9 .....	2,805 10 7	" 5 .....	3,209 16 3
1849-50 .....	2,793 4 4	" 6 .....	3,124 8 5
1850-51 .....	2,921 13 7	" 7 .....	3,106 11 11
" 2 .....	2,957 14 3	" 8 .....	3,358 8 6
" 3 .....	2,923 13 9	" 9 .....	3,423 8 8
" 4 .....	2,922 13 7	1869-70 .....	3,429 0 9
" 5 .....	2,994 6 1	1870-71 .....	3,443 16 4
" 6 .....	3,289 2 10	" 2 .....	3,586 14 8
" 7 .....	3,246 4 7	" 3 .....	3,504 9 2
" 8 .....	3,213 18 5	" 4 .....	3,877 17 7
" 9 .....	3,252 4 8		
			<u>£96,724 1 4</u>

It must be borne in mind, moreover, that the Congregation of St. George's has, perhaps more than any other in the Church, been applied to for contributions to Free Church efforts all over the country, and that none of these can be recorded, for they are unknown.

There are two errors into which one might be tempted to fall in connection with this whole matter of congregational liberality. On the one hand, a fear of being misinterpreted as to the motive and object in stating the facts now submitted might lead to the suppression of gratitude to God—whose is the silver and the gold—for the means intrusted to this people, and for the measure of willingness He has bestowed upon us to give them for His cause.

On the other hand, we might be tempted to exaggerate our

gifts. I believe if any one had in 1843 foreshadowed such sums as I have now mentioned, as being within the power of our Congregation to give within thirty years, he would have been regarded as the merest visionary. And now that it has been done, who is the poorer for it? And have we anything like approached the powers possessed by, or the duty lying upon, us in this matter? Have we even approximately risen to the right appreciation of that great Apostolic argument: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"?

There are many other things connected with our congregational history from 1843 to 1873 which, if time and space were found for them, it would be most interesting to dwell upon. I can only indulge in a few reminiscences.

The wonderful character of the stated Sabbath services, as conducted by Dr. Candlish, was not remarked by the Congregation as it was by others. Strangers were surprised at the matter-of-fact way in which we accepted them, apparently failing to give due heed to their unique characteristics. The homogeneity of the service was complete. The selection of the psalms, the tenor of the prayers, the theme of the sermon, fitted into each other as a seamless garment. Probably few ministers had the same remarkable gift of prayer as our Pastor. The opening prayer of the day—too long often, although he resolved and tried to abbreviate—was, in its comprehensiveness of petition, its reverent worship, its unction and directness, a marvelous effort.

Of Dr. Candlish as a preacher it would be out of place to attempt a prolonged criticism here.

But we have on record a somewhat remarkable criticism of Dr. Candlish as a preacher, to which I may refer. Dr. Addison Alexander, an American divine, of great and deserved reputation, had come to Edinburgh on his first, and, I believe, his only, visit. He states in his *Journal*, with perfect candour, that he had not formed a high idea of Dr. Candlish's preaching power, nor, indeed, of his intellectual gifts generally. On Sunday morning his intention was to hear Dr. Guthrie preach; but on going to St. John's he was disappointed to learn that Dr. Guthrie was not at home. He then resolved to worship in St. George's; and it will be admitted that he was fortunate in the sermon of the day, which was that famous one from the text, "The simplicity that is in Christ" (2 Cor. xi. 3).

I quote from Dr. Addison Alexander's *Journal* a passage written in the evening of the day on which he heard Dr. Candlish preach, in order to an accurate record of his impressions:—

"This morning a profound Sabbatical stillness reigned throughout the city. We did not get our breakfast until nine; and at ten we sallied forth, and as we walked through the whole length of Princes Street, found it almost empty. At Free St. George's we went into a kind of dwelling-house behind or beneath the church, and learned that Dr. Candlish was to preach 'all day,' and that the doors would be open a quarter before eleven. We walked up, under the brow of the Castle Rock, to Free St. John's, where we learned to our regret that Dr. Guthrie was out of town, and that Dr. Hanna was to preach 'all day.' Determined to make sure of Candlish, we went back in some haste. The whole scene was now changed. The profound repose was broken by the clangour of church bells, especially the great one of St. Giles's (the old Cathedral) and the fine new one of Victoria Hall. The streets, too, were literally full of people.

Second Advent. This had greatly awakened my curiosity when announced in the morning, and I trembled for the preacher. But my fears were groundless. His treatment of this topic was as wise as it was eloquent. I admired what he did not say as much as what he said.

"The idea he presented was that of a great picture, the outline of which is distinctly drawn in Scripture, and distinctly visible to all alike. The disputed matters are the filling up. He said nothing to conciliate or offend the millenarian. He admitted the lawfulness and use of such investigations, but denied that they belong to the great outline which the hand of God himself had traced; and which he now retraced before us with transcendent skill and power, introducing himself as the spectator, under various characters—a convicted sinner, a heart-broken mourner, &c. &c.—and telling what it is that sustains his hope. Not this, not that; but Christ, Christ alone, apart from all accessories, independent of all revolutions, earthquakes, catastrophes—one insulated, solitary figure, standing amidst the wreck of empires and of worlds. Not the Church, not the ministry, not a new state of society, &c. &c.—not that (he shrieked, in the most thrilling way), not that at all; but Christ in his simplicity—none but Christ. 'It is to him that I look forward—that I am approaching. I am caught up with him, I am caught up to him, with them that sleep in Jesus—in the clouds, in the air, into heaven—to be ever with the Lord.'

"Judging merely by the actual effect upon myself, without regard to rules or the judgment of others, this was certainly one of the grandest bursts of eloquence that I have ever heard.....It was some relief from the tension of this winding-up, to find it followed by a threefold application—to the careless, the anxious, the believing hearer. The first was masterly, characterized by a solemn irony well suited to impress supercilious sinners. Instead of warning them now against the subtlety of Satan, he told them Satan did not think it worth his while to practise arts on them; he reserved his craft for those who had escaped, or were escaping, from his toils. With the careless sinner he used great simplicity: not many lies, but one lie; not even a new one, but the same old lie that had seduced Eve and its tens of thousands since—'Ye shall not surely die.' The other applications were brief, but excellent, though not so striking as the other, being rather a gradual descent from the previous elevation. In any ordinary sermon, even this part might have made the preacher's fortune.

"I have given this account, with all its seeming extravagance, for the very reason that I do not wish to let my first impressions be corrected and cooled down by subsequent reflection; but to preserve them, just as they are, for my own future use, as well as for your present entertainment."

I only further refer, in connection with the ordinary Sabbath services, to his reading of Scripture. It has been often said, and the truth of the saying is at once apparent, that Dr. Candlish's reading was a commentary on the chapter. The inflection, pause, force, or pathos, as the passage required, were perfect—as one that playeth upon an instrument.

What memorable days our Communion Sabbaths were! There were always associated with the Service certain psalms and paraphrases and portions of Scripture, which led a friend once to say to me, "The most Liturgical service I know is in St. George's on a Communion Sabbath."

The greatest among Dr. Candlish's great discourses were his "Action Sermons," many of which occupied an hour and a half, and even longer, in delivery—too long confessedly, considering the duties of the day, and the physical powers of some of the hearers; but they were most powerful efforts of sanctified genius. Can any of us ever forget the introductory prayer at the first Table service?—how rich in thanksgiving and in grand anticipations! "For all thy servants departed this life in thy fear, O Lord, we thank thee," was wont to call up untold memories of those who, once among us on such high days, were now, through faith and patience, inheriting the promises.

The Sabbath evening's jubilant, "Ye gates, lift up your heads," and its closing hymn, "How bright these glorious spirits shine," are indissolubly bound up in our hearts with a Communion in St. George's.

Dr. Candlish's baptismal services were full of interest, and as instructive as they were impressive. Again and again I had planned to take some of them down in writing, but a certain

stupid dislike to do what might have been observed and commented on, prevented me from doing it. I doubt if there be any record of those addresses, which were invaluable, because so admirably "redding the marches" between a sacramentarian view of baptism and the somewhat tame and empty view of the ordinance which is sometimes presented.

Of pulpit memories, about the last that rests in one's mind, as perhaps the most impressive of all, was Dr. Candlish's first reading of Toplady's "Rock of Ages." He had a desire that this should be the first of the new Hymns sung in our services; and the use of the Hymn Book was postponed until he was able himself to introduce it. The tenderness, combined with the animating hope and joy, with which it rung out, were solemn beyond expression—the raising of the eyes and of the hand indicating more emotion than was at all common in him who so disliked any outward and visible manifestations of personal feeling,—as with a personal appropriation of its glorious thought he said,—

" Rock of Ages, cleft for me,  
Let me hide myself in Thee."

I must not fail to recall the services rendered by him in houses of mourning and of death—the gentle, loving words by the bed of suffering, and the Scripture reading and prayer with assembled friends before committing their dead to the dust. Many here can speak from experience of all he was to them and theirs in cloudy and dark days.

My task is done. It has been a somewhat laborious one amid other pressing duties, but it has been emphatically a labour of love.

To you, Gentlemen, the Members of this Association, I may be allowed a word in closing.

I have attempted, by your request, to sketch in two Addresses the History of St. George's Church from 1814, when the Congregation was first formed, to 1843; and of St. George's Free Church from the Disruption to 1873, when our late Pastor was removed from among us. How imperfectly I have done this, no one can be half so conscious as I myself am.

It has been a remarkable congregational history, whether regard be had to the distinguished men who have filled its pulpit—to the Office-bearers other than its Pastors—or to the People who have formed the mass of the Congregation. The reputation of St. George's is a precious and very responsible charge committed to us who are still spared to hold office; and we desire to hand it unimpaired down to you, to whom we must look for successors to the rapidly diminishing band of those who were in Office, or members of the Congregation, in 1843.

As lovers of your country, I trust you will study carefully what Presbyterianism has done for us. The more you read and think of it, the more I am satisfied will you feel that the pre-eminence which our little country has held, owes everything to that civil and religious liberty, earlier and better understood in Scotland than elsewhere, and which was won for us by the patriotism and piety of our Presbyterian forefathers.

Let no fancy or fashion lead you away from these old paths. Separate and discriminate, however, between what is essential and what is merely accidental in Presbyterianism. The good cause has been often damaged by narrow and shallow views in

this matter. Our wisdom is to cling to what is vital to, and characteristic of, the system, and to be liberal and charitable in matters which in no way affect either the sound doctrinal teaching or the safe practical discipline which have always been associated with a pure and evangelical Presbyterian Church.

Adhering, as I assume you all do, *con amore* to Presbyterianism, then let it be specially to the Free Church of Scotland, as best suited, by its testimony and its history, to preserve alive in our land the blessings which the true Church of Scotland has hitherto bestowed upon our country. While looking with interest and sympathy on all earnest branches of the Church, surely there is need in our day to uphold and defend those principles for which our Church contended and suffered thirty years ago. There are those who tell us that the Free Church has served its generation, and that recent changes have made its existence no longer necessary. Such opinions can only result from one of two causes—either ignorance of what the Church really contended for before the Disruption, or disloyalty to those principles now.

Then if you adhere to Presbyterianism and to Free Churchism, let me hope you will stand fast by St. George's. God has been very gracious to us as a Congregation, and He is still blessing us.

Strengthen the hands of our true-hearted and able Pastor, as he has so constantly sought to strengthen yours; and walk worthy of the men of whom I have been speaking, whose faith follow, considering the end of their conversation, Jesus Christ, *the same yesterday, and to-day, and for ever.*

I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified !

ELDERS OF ST. GEORGE'S FREE CHURCH.

1843-1873.

1843. JOHN THOMSON, Cashier of Royal Bank.  
 " JOHN CADELL of Tranent, Advocate.  
 " JOHN MURRAY, late Merchant.  
 " ROBERT OMOND, M.D.  
 " GEORGE SMYTTAN, M.D., H.E.I.C.S.  
 " JAMES CRAUFURD, Advocate (Lord Ardmillan).  
 " BENJAMIN BELL, F.R.C.S.  
 " JAMES MONCREIFF, Advocate (Lord Moncreiff, Lord Justice-Clefk).  
 " JOHN HAMILTON, Advocate.  
 " DAVID WELSH, D.D., Professor of Church History, New College.  
 " Sir JAMES FORREST of Comiston, Bart.  
 " ROBERT PAUL, Manager of the Commercial Bank.  
 " Lieutenant-Colonel GEORGE CADELL, H.E.I.C.S.  
 " Rev. JOHN JAFFRAY.  
 " GEORGE BAILLIE, H.E.I.C.S.  
 " GEORGE MELDRUM, C.A.  
 " JAMES S. DUNCAN, Merchant.  
 " A. KEITH JOHNSTON, LL.D., Geographer to the Queen.  
 1845. ANGUS MAKELLAR, D.D.  
 " ALEXANDER DUNLOP, Advocate (Alexander Murray Dunlop, M.P.).  
 " WILLIAM FRASER, W.S.  
 " PATRICK DALMAHOY, W.S.  
 " JOHN COWAN, Advocate (Lord Cowan).  
 1846. WILLIAM COWAN, Merchant.  
 " JOHN GIBSON, Her Majesty's Inspector of Schools.  
 " JOHN MAITLAND, C.A.  
 " JOHN GEDDES, Mining Engineer.

1846. PATRICK C. M'DOUGALL, Professor of Moral Philosophy, New College (afterwards University).
1848. THOMAS OLIPHANT, Teacher, Charlotte Square.
- " THOMSON BONAR, Banker.
- " JAMES FULTON, Rector of Normal School.
- " Dr. KENNETH MACQUEEN, H.E.I.C.S.
- " SAMUEL RALEIGH, C.A.
- " ALEX. C. FRASER, Professor of Logic, New College (afterwards University).
- " J. KNOX SMITH, Architect.
- " ROBERT KINNEAR, Accountant.
1853. Rev. HUGH FRASER (formerly of Ardochattan).
- " JAMES DALMAHOY, H.E.I.C.S.
- " DONALD MATHESON (now of London).
- " THOMAS THOMSON, W.S.
- " R. BURNS CROWE, Rector, Dr. Andrew Thomson's School.
- " W. GIBSON CASSELS, Merchant.
1854. ANDREW JAMESON, Advocate (Sheriff of Aberdeen).
1856. Rev. JOHN WALLACE (formerly of Abbey St. Bathans).
- " Rev. ARCHIBALD SINCLAIR, Missionary.
- " JAMES STEVENSON, Merchant.
- " GEORGE KEITH, M.D.
- " NEIL C. CAMPBELL, Advocate (Sheriff of Ayrshire).
- " FRANCIS W. L. GORDON (now of London).
- " JOHN M. HUNTER, Teacher.
- " M. JOHNSTON MARTIN, M.D.
- " JOHN TROTTER, Classical Master of the Edinburgh Academy.
1859. GEORGE SMEATON, D.D., Professor of Exegetical Theology, New College.
- " ROBERT FOULIS, M.D.
- " Colonel DAVIDSON, H.E.I.C.S.
- " ARTHUR FRASER, Merchant.
- " ROBERT L. DYMCK, Procurator-Fiscal.
1861. R. C. WILLIAMSON, Merchant.
- " J. GIBSON GREIG.
- " DAVID MACLAGAN, C.A.
- " DONALD BEITH, W.S.
- " LAURENCE ROBERTSON, Cashier, Royal Bank of Scotland.
1863. Colonel YOUNG, H.E.I.C.S.

1863. ROBERT MACKAY, W.S.  
 1865. JOHN DUNS, D.D., Professor of Natural Science, New College.  
 " A. B. DAVIDSON, D.D., Professor of Hebrew, New College.  
 " Rev. J. GRANT MACKINTOSH, M.A.  
 " JOHN M. M'CANDLESH, W.S.  
 " JAMES WILSON, Merchant.  
 " JAMES HOWDEN, C.A.  
 " W. HUSBAND, M.D.  
 1869. T. GRAINGER STEWART, M.D.  
 " J. S. WYLLIE, Post Office.  
 " G. CADELL BRUCE, C.E.  
 " JOHN MARTIN, W.S.  
 " JOSEPH BELL, M.D.  
 " Colonel MAXWELL.  
 " JAMES MINTO, M.D.  
 " JOHN PRINGLE, M.D.  
 1871. ALEXANDER R. SIMPSON, M.D., Professor of Midwifery, University.  
 " WILLIAM WOOD, C.A.  
 1872. J. A. WYLIE, D.D.  
 " PETER BANNATYNE, Secretary of the National Bank of Scotland.  
 " DAVID S. SHIRESS, S.S.C.  
 " JAMES WATSON, Actuary.  
 " J. B. FLEMING, M.D., H.E.I.C.S.  
 " ROBERT FERGUSON, LL.D., Teacher.  
 " W. SCOTT MORTON, Manufacturer.  
 " ROBERT GREIG (late Inland Revenue Office).

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DEACONS OF ST. GEORGE'S FREE CHURCH.

1843-1873.

1843. JOHN MAITLAND, C.A.  
 " THOMAS THOMSON, W.S.  
 " THOMAS CONSTABLE, Publisher.  
 " THOMSON BONAR, Banker.  
 " EDWARD F. MAITLAND, Advocate (Lord Barcaple).  
 " JOHN ROSE CORMACK, M.D. (Sir John Rose Cormack, Paris).

1843. DAVID COUSIN, Architect.  
 " JOHN GEDDES, Mining Engineer.  
 " WILLIAM COWAN, Merchant.  
 " SAMUEL RALMGE, C.A.  
 " ALEXANDER STEWART MENTREATH, W.S.  
 " THOMAS OLIPHANT, Teacher.  
 " ALEXANDER INGLIS, Advocate.  
 " KENNETH MACQUEEN, H.E.I.C.S.  
 " FRANCIS RUSSELL, Advocate (Sheriff-Substitute of Roxburghshire).  
 " JOHN GIBSON, Her Majesty's Inspector of Schools.
1844. JOHN SIDEY, Merchant.  
 " HENRY CALLENDER, C.A.  
 " ROBERT H. MAITLAND.  
 " JOHN A. SMITH, M.D.  
 " PETER BANNATYNE, National Bank.  
 " ROBERT R. RAEBURN, Architect.
1846. JOHN FULTON, Teacher.  
 " W. BENNET CLARK, Advocate.  
 " JOHN M. HUNTER, Teacher.  
 " ROBERT SCOTT, Solicitor.  
 " ALEX. WALLACE, Observatory.  
 " NEIL C. CAMPBELL, Advocate.
1848. GEORGE KEITH, M.D.  
 " DONALD BEITH, W.S.  
 " R. BURNS CROWE, Teacher.  
 " ROBERT FOULIS, M.D.  
 " DAVID JEFFREY, Brewer.  
 " WILLIAM HUSBAND, M.D.  
 " ALEXANDER GLEN.  
 " WILLIAM WRIGHT.  
 " ROBERT LUMSDEN, Banker.  
 " JOHN BELL ROBERTSON, Teacher.  
 " JOHN CUTHEBERTSON, Solicitor.
1853. JOHN M. M'CANDLISH, W.S.  
 " FRANCIS W. L. GORDON.  
 " G. CADELL BRUCE, C.E.  
 " THOMAS NELSON, Publisher.  
 " ARCHIBALD YOUNG, Merchant.

1853. JOHN GRAHAME, Advocate (Sheriff-Substitute of Perth).  
 " WILLIAM GRAY, Free Church Offices.  
 " JOHN HAY.
1856. THOMAS KEITH, M.D.  
 " LINDSAY CHRISTIE.  
 " ROBERT MONTEATH, Student of Divinity.  
 " THOMAS G. DICK.  
 " FREDERICK T. PILKINGTON, Architect.  
 " JOHN WHITE.  
 " EDWARD THOMSON, Baker.  
 " CHARLES SIMPSON, Solicitor.  
 " J. GIBSON GREIG.
1858. JAMES HOWDEN, C.A.  
 " JOHN SIME.  
 " GEORGE MANSON.  
 " PETER BAYNE, Student (London).  
 " HUGH COWAN, Advocate (Sheriff-Substitute of Renfrew).  
 " EDWARD BURN, junior.
1859. JAMES S. CANDLISH, Student of Divinity (D.D., Professor of  
 Theology, Free Church College, Glasgow).  
 " W. STUART FRASER, W.S.  
 " JOHN M'CUAIG, Clothier.  
 " DONALD SUTHERLAND, Accountant.  
 " WILLIAM HAMILTON CHALMERS.
1861. JOHN T. SIMSON.  
 " D. S. M'DONALD.  
 " J. S. WYLLIE, Post Office.  
 " DAVID S. SHIRESS, S.S.C.  
 " JOHN COWAN, junior, W.S.
1864. HENRY ANDERSON.  
 " WILLIAM G. HENDERSON, Bank of Scotland (now of Liver-  
 pool).  
 " JAMES A. WENLEY, Banker (Agent, Bank of Scotland, Glasgow).  
 " GAVIN ANDERSON, Student of Divinity (Rev. Gavin Anderson,  
 Free St. Guthbert's, Edinburgh).  
 " CHARLES MOINET, Student of Divinity (Rev. Charles Moinet,  
 Withington, Manchester).  
 " WALTER STRANG, Teacher.  
 " ALEXANDER DENNISON, Teacher.

1864. JAMES WALKER, Linen Draper.  
 " R. CRAIGIE BELL, W.S.  
 " JAMES S. RAE BURN, Hosier.  
 1865. JOSEPH BELL, M.D.  
 " GEORGE F. MYLNE, Advocate.  
 " JAMES M. SAGE, British Linen Bank.  
 " GEORGE H. GEDDES, Mining Engineer.  
 " T. GRAINGER STEWART, M.D.  
 " DAVID NORRIE, Teacher.  
 " JAMES D. CROWE, Teacher.  
 " JAMES BENNET, Merchant.  
 " WILLIAM NORRIE, Teacher (New Zealand).  
 1869. JOHN CANDLISH (Australia).  
 " JAMES ANNAN, Plasterer and Modeller.  
 " JAMES CAMPBELL LORIMER, Advocate.  
 " SOMERVILLE GREIG, W.S.  
 " ROBERT D. BEITH, W.S.  
 " JOHN PETRIE, North British Assurance Office.  
 " J. T. M'KETTRICK, National Bank.  
 " ROBERT LEGGET, junior, Tanner.  
 " WILLIAM SMITH (now in Canada).  
 " JAMES MENZIES, Ironmonger.  
 " WILLIAM MUGGLETON-GRAY, Bookseller.  
 1872. J. MURRAY BELL, Architect.  
 " WILLIAM COWAN, Merchant.  
 " J. G. WILLIAMSON, Scottish Widows' Fund Assurance Soci  
 " GEORGE WATSON, Advocate.  
 " A. J. IRELAND, S.S.C.  
 " JAMES HERON, Druggist.  
 " J. K. M. WEDDERBURN.  
 " J. MAITLAND THOMSON, Advocate.  
 " JOHN DAVIE, Standard Assurance Office.







